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LET'S HAVE
FILM FESTIVALS

*William F. Lynch and
Steve Allen*

THE SPIRIT OF
THE LEGION OF DECENCY

Most Rev. James A. McNulty

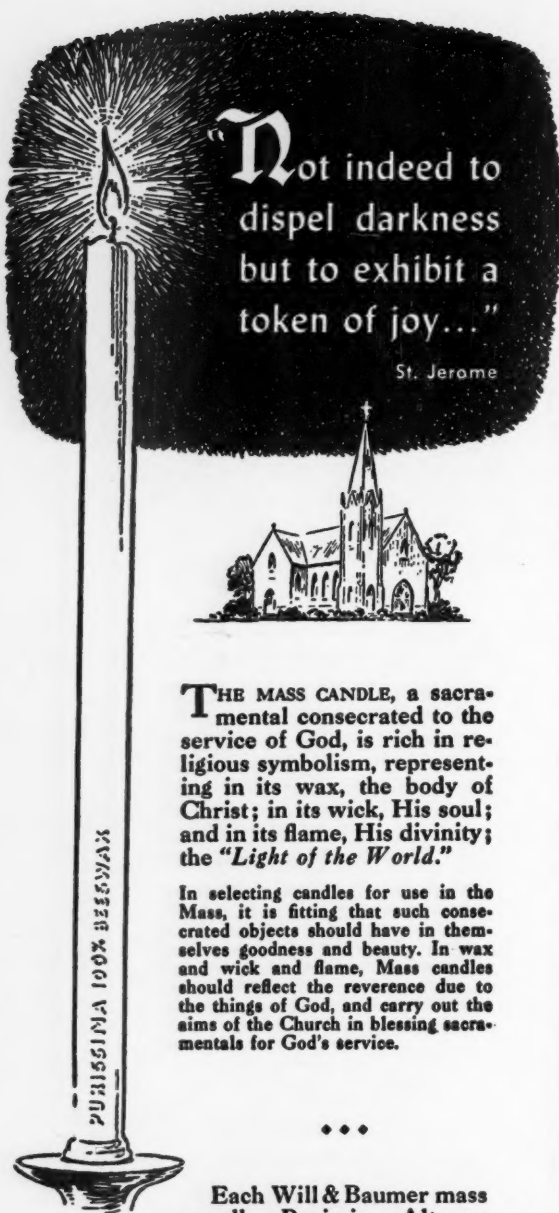


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America

National Catholic Weekly Review

Vol. 104 No. 23 March 11, 1961 Whole Number 2700

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Correspondence

Reading Every Word

EDITOR: Is that fellow in the illustration accompanying your recent State of the Question on Liberals and Conservatives (2/11) building a scaffold for the editors—or for the letters-to-the-editor writers?

That answered (I'm sure you'll let me know), may I please have a translation of the letter printed under the heading "Non Parvum Placet" on p. 610 of the same issue. I don't mind being upgraded intellectually, but after all I did pay my \$8 hoping to read every single word in America.

RICHARD A. DOWD

Albany, N.Y.

[Our carpenter friend in the illustration is simply engaged in erecting a premise on which to conduct further Liberal-Conservative debates.

For the benefit of Reader Dowd and all others who insist that AMERICA stick to English, we append a translation of the letter from Alexander Lenard, author of the best-selling Latin version of Winnie-the-Pooh.

EDITOR: I took considerable delight in reading the review of Winnie Ille Pu in your publication (12/24-31, p. 415). I am exceedingly grateful to you.

Many have commented on the book, almost all of them favorably, but no one has done so in a more gracious or polished way.

Indeed I now hope that our famous Baby Bear will teach the youngsters of the United States to speak Latin; my motive in writing was not merely to delight, but also to save the language of old Rome and of the Church!

I must confess that I am not an Englishman. Hungary was my birthplace; Rome took me in when I was a refugee; now I pass my days in the distant reaches of Brazil.

Again, I offer you a thousand thanks—after all, what more can one confer on a man than fame and praise? I close with a prayer that Almighty God may bless your entire enterprise.

Our thanks to Reader Dowd for providing the occasion to repeat Mr. Lenard's thoughtful message.—Ed.]

Trumpet Within?

EDITOR: In "Waiting for the Trumpet" (2/25, p. 688) you call on President Kennedy to tell us what sacrifices to make, when our dedication should begin. It seems to me more important that every individual

do some of his own ordering—and of himself.

The President must lead us, of course, but he cannot go far ahead of public opinion. Yet how many people in an average group, say 50, will discipline themselves to read through a book or even an article on communism, or the Congo, or Laos? How many will think about what they read long enough to replace half-baked opinion with clear conviction?

How many, once they've achieved convictions, will care enough to stand up and be counted? How many in our highly specialized society will lift their minds out of deep preoccupation with specialist affairs to recognize man's new interdependence—not only with his immediate associates, but with his brothers throughout the world?

Doesn't the first point of departure in sacrifices and dedication begin in the heart and mind of the individual? If he can discipline himself enough to get informed, to think and to care, perhaps the President won't need to spell out every word for us.

JANET M. GEISTER

Chicago, Ill.

Theology in Universities

EDITOR: The emphasis placed by J. Robert Barth, S.J. in his article "Theology and Modern Literature" (2/11), on the need for greater communication between the theologian and the litterateur is another indication of the great importance of having full-fledged faculties of theology in our Catholic universities.

While the theologians in our seminaries are occupied with their important tasks, there certainly is place in the universities, as experience has already shown, for the work of theologians dedicated to the theological training of the laity on both graduate and undergraduate levels and to the confronting, both by discussion and by publication, of the many urgent intellectual problems of the academic community. For example: the meaning of history; cybernetics and man; depth psychology and faith; the broader relevance of new archeological or manuscript discoveries; existentialism; phenomenology and Christianity; the religious value of language and symbols; the Christian value of the artist creating beauty, the scientist exploring and mastering nature, the doctor discovering and healing sickness and pain; the Christian value of human learning, culture, education, technology.

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KEY TO ABBREVIATIONS

AS Arts and Sciences	G Graduate School	M Medicine	SF Sister Formation
AE Adult Education	HS Home Study	Mu Music	Sp Speech
A Architecture	ILL Institute of	N Nursing	Sy Seismology Station
C Commerce	L Languages and	P Pharmacy	T Theatre
D Dentistry	L Linguistics	PT Physical Therapy	AROTC Army
DH Dental Hygiene	IR Industrial Relations	RT Radio-TV	NROTC Navy
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RICHARD W. ROUSSEAU, S.J.
Fairfield University
Fairfield, Conn.

Service Rendered

EDITOR: I wish to express the gratitude of the Kenrick Remailng Service for the notice you took of our work in On All Horizons (11/12/60). May I thank also your many subscribers who responded to that notice and forwarded to us reading material to be remailed to seminaries, colleges, high schools and hospitals throughout the mission territories of the Far East.

ROBERT MIHELYI, Director
Kenrick Remailng Service

Kenrick Seminary
St. Louis, Mo.

Schools Over Hospitals

EDITOR: With respect to the questions raised in Aline Wolf's "The Parish School of Religion" (1/21), one gambit which remains unexplored in the continuing struggle to maintain Catholic education is the possible jettisoning of Catholic hospitals.

Under increasing supervision by accreditation committees of the American Medical Association, the practice of medicine in all hospitals has come to be more and more consistent with Catholic ideals. This supervision has resulted in restrictions on unnecessary surgery and on practices such as tubal ligation and therapeutic abortion. Encouragement is more widely extended to the spiritual services of a chaplain. All these improvements are in accord with demands of human dignity and of the natural law.

Under circumstances, then, where religious and moral interests are properly safeguarded in the general hospital, it seems imprudent—except in instances where nursing and medical schools are also involved—to pay out enormous capital outlays and to incur huge annual operating deficits for Catholic hospitals when our funds for more vitally needed schools are insufficient.

GEORGE A. SHEEHAN JR., M.D.
Red Bank, N.J.

Current Comment

The Investigating Power

In two decisions handed down Feb. 27, the Supreme Court upheld the investigating power of the much-discussed House Un-American Activities Committee.

In 1958 the committee subpoenaed Frank Wilkinson and Carl Braden and asked them if they were members of the Communist party. They refused to answer. Their reason, as spelled out by Mr. Wilkinson, was that

Congress cannot investigate into an area where it cannot legislate, and this committee tends, by its mandate and by its practices, to investigate into precisely those areas of free speech, religion, peaceful association and assembly and the press, wherein it cannot legislate and therefore it cannot investigate.

The Supreme Court rejected this defense and by a 5-4 majority affirmed the contempt convictions of the recalcitrant witnesses. The question of Communist party membership, the court said, was pertinent to a valid legislative purpose, since Congress can legislate to control activities directed at the forcible overthrow of the government.

Nor does the First Amendment protect witnesses from answering this question. Here the court referred to its decision in the 1959 *Barenblatt* case (360 U.S. 109) for its reasons.

In that case the court had said that where an overriding public interest was at stake, the First Amendment did not shield an individual against inquiry into his beliefs and associations. The Communist party is not an ordinary political party and the nature of its activities is such that Congress has a right to ask who belongs to it. With this proposition we heartily agree.

... and "Operation Abolition"

Mr. Justice Black strongly dissented from the majority's decision. "This case," he said, "involves nothing more nor less than an attempt by the Un-American Activities Committee to use the contempt power of the House of

Representatives as a weapon against those who dare to criticize it."

We cannot accept Justice Black's contention that asking a man whether he is a Communist is persecution. But we do recognize the danger which alarms him. The power to subpoena witnesses and ask them a series of searching questions under pain of contempt of Congress is a weapon which can be abused.

The Un-American Activities Committee has betrayed a willingness to lump all of its numerous critics together as Communists or Communist dupes. A case in point is the film *Operation Abolition*, made with the committee's active aid and now being shown all over the country.

The film is a documentary account of the student riots in the San Francisco City Hall during the committee's hearings there in May, 1959. The students' behavior was indefensible and displayed a great disregard of the orderly procedures of constitutional government.

But the editors of the film were not content to present the evidence of student misbehavior and let it go at that. They had to make the point—with some doctoring of the evidence, critics allege—that all opponents of the committee are Communist dupes. That is not the proper mentality for a committee which wields the weapon of indictment for contempt of Congress.

Hard Right from Rickover

Vice Adm. Hyman G. Rickover, father of the atomic submarine, is not a man who minces words. His flinty utterances are usually meant to strike sparks and encourage conflagrations. He ran true to form when he took part in the University of Notre Dame's Washington's birthday exercises this year. While arguing that survival and freedom now depend on power anchored in scientific superiority, the crusty admiral fired off three loud salvos. Education was the target.

The admiral said that "though ability to think is as important today as ability to shoot was yesterday, many Americans will not accept the risk of their child

hurting himself by failing in a tough curriculum."

He went on to criticize that logic which "permits us to award the star athlete all sorts of honors, thereby motivating him to practice hard . . . ; while to do the same for children of superior intelligence and scholastic achievement is supposed to be 'undemocratic'."

"It is odd," he added, "that we who think we are an exceptionally practical and realistic people should admire the kind of competence which has no great personal or social value in later life, while we deprecate intellectual prowess of which we have far too little and need a great deal."

These big shells from one of the Navy's main turrets need no comment. They will gouge their own craters wherever they land in the vulnerable target area. But it will take a great deal of heavy firing to reduce some of the entrenched shibboleths of education in the land of the free and the home of the brave.

Balancing Tourism

One of the nation's leading newspapers, in its Sunday edition of Feb. 26, published a 54-page travel section aimed at making an international tourist out of every reader. From Macao to Monaco, from Stockholm to Rio de Janeiro, here was the lure of fun, frolic, gastronomical delight, cultural enrichment—all at bargain rates. No wonder, as Sen. Warren G. Magnuson recently remarked in sponsoring a bill to increase foreign tourism in the United States, that Americans in the past year spent \$1.1 billion more in tourism abroad than foreign travelers dispensed in this country.

The Senator's bill, which has already received the Senate's nod, calls for setting up a travel service in the Commerce Department and a series of American tourist offices in other lands. In addition, an Assistant Secretary of Commerce for travel would have the job of facilitating tourist entry here.

The Magnuson proposal merits attention as an attempt to remedy our present unfavorable balance of international payments by bringing more tourist money into American tills. It has the added sound purpose of bettering

international relations by acquainting more people with American life and culture.

Still unsolved, however, would be the problem of guaranteeing visitors from some lands against color discrimination in hotels and restaurants. Moreover, one wonders about the value of hawking America as a tourist's delight if newcomers are to derive their first—and possibly most lasting impression—from the honky-tonk atmosphere around New York's Times Square, Philadelphia's Market Street and other main streets across the nation.

Perhaps the scope of the proposed tourist service should be broadened to include efforts aimed at seeing that visitors feel inclined to make a second trip to our shores.

Peace Corps Shapes Up

When the then Senator Kennedy, in the closing days of the Presidential campaign of last fall, announced his intention, if elected, to form a national "Peace Corps," some asked whether this was just a gimmick to snare headlines. Happily, in the view of those who saw wisdom and promise in the original disclosure, events have demonstrated that the Chief Executive intends to keep his word. His message of March 1 to Congress outlined the scope of his plan.

Already, R. Sargent Shriver Jr., acting on direct mandate from Mr. Kennedy, has set in motion machinery to enlist personnel for the Peace Corps program. Even before Congress gets around to authorizing a full-scale plan, Mr. Shriver hopes to launch some pilot projects under provisions of the Mutual Security Act calling for technical assistance to underdeveloped nations. This would mark the beginning of official effort to channel the energy and idealism of youthful American volunteers into overseas service on behalf of peace.

In the last week of February, Congress received a report based on a study of the Peace Corps idea it had authorized last year. The Colorado State University Research Foundation, which conducted the study, stressed the value of a person-to-person approach in any such plan. It also urged that Americans be trained to work and live side by side with the local population and under local conditions in those areas where they would be assigned.

Another recommendation of the report underscored the value of working through private organizations, universities, foundations and other agencies, rather than setting up a new agency to train, pay and care for vast numbers of young people. Ideally, the agency should content itself with giving grants to private groups already equipped to train personnel to meet the specific requests of the needy lands.

... A Related Program

Several months before Mr. Kennedy disclosed his plan for youthful overseas service, American Catholics had been informed of a somewhat similar plan for joint effort with their Latin American brethren. Basically, the goal of the "papal volunteers" project is to meet the needs of the Church by enlisting U.S. laymen and laywomen to train up opposite numbers in Latin America for responsible lay action.

Interestingly, the specifications laid down by Fr. John J. Considine, M.M., director of the NCWC Latin America Bureau and a co-ordinator of the new plan, parallel in many respects those spelled out to Congress in connection with the Peace Corps.

Fr. Considine stresses the importance of training in the language of the country and in technical or professional skills. Moreover, the whole program is always to be regarded as a co-operative venture between Latin America and U.S. Catholics. The Church plan, too, will operate principally through already existing lay missionary societies and other volunteer organizations.

Chances are that the papal volunteers will be in the field before the Peace Corps takes shape. To date, specific requests for 270 lay volunteers have been received from eight nations. For those interested in further details, two pamphlets by Fr. Considine can be had from the national secretariat at 720 N. Rush St., Chicago 11, Ill.

A Word on the Test Ban

The aim of the National Committee for a Sane Nuclear Policy is to advocate public support of a bold plan to outlaw war and foster peace with justice. As Sen. Thomas J. Dodd said on the floor of the Senate last May 25, this committee "is headed by a group

of nationally prominent citizens about whose integrity and good faith there is no question."

Hence, although one sometimes runs into extreme pacifists in local chapters of SANE, the organization itself holds nothing in common with the 2,000 paraders whom Bertrand Russell led in a London anti-atom march on Feb. 18. Britain's Committee of One Hundred may agitate for "nonviolent civil disobedience" in support of unilateral nuclear disarmament. SANE is careful to qualify its support of an atomic test ban with demands for adequate inspection and control.

We noted that Steve Allen recently contributed an editorial to SANE which was widely distributed in paid advertisements. We were happy to see that when Mr. Allen cited Pope Pius XII against the suicidal madness of the arms race, he quoted a passage in which the late Pontiff linked the abolition of nuclear testing with renunciation of the use of atomic weapons and armament controls. Pius XII was no starry-eyed pacifist.

In December SANE sent messages to current members of the Nuclear Club, asking them to use 1961 for genuine progress in disarmament. Only Mr. Khrushchev replied, saying that when the test-ban talks resume on March 21, "the Soviet Union will, as before, strive by every means to reach agreement to end all tests . . . for all time."

A brave forecast. But we have our fingers crossed.

Our Natural Resources

Our fathers built this nation on a foundation of unparalleled natural resources. Their children exploited and squandered nature's bounty as if it were inexhaustible. Today our rapidly growing population, accustomed to a voracious economy, faces the long future with dwindling resources and piecemeal policies of conserving and developing our basic wealth. The time has come to exercise prudent and well-integrated management over the natural endowments which are the material basis of our greatness and a precious heritage for generations to come.

The growing crisis in natural resources was the subject of an important message which President Kennedy sent to Congress on Feb. 23. He said that

his aim was to "bring together in one message the widely scattered resource policies of the Federal Government." Under the assumption that a "wise investment" today will yield "vast dividends" tomorrow, he set forth plans for the conservation and development of water, power, forests and even areas for recreational enjoyment. His plan was broad, but it did not set a time limit or carry a price tag.

The press has already noted that the President did not go so far as to recommend the creation of a Department of Natural Resources. Perhaps that will come in time: nothing is more fundamental to healthy survival and prosperity than sound management of the material resources which God gave to meet the needs of all.

Apart from this possibly controversial point, we would like to note that all of us have a personal stake in good conservation policies. Their development and application demands co-operation with the Federal Government on the part of State and local governments, private industry and individuals as well. The growth of an "ecological conscience" is everybody's business.

Soviet Space Lag

While the latest sputnik is racing toward its rendezvous with the planet Venus, let us offer some general observations about the Soviet space effort.

Our National Aeronautics and Space Administration, after making the most authoritative government estimate of Soviet space science, finds that the USSR has dissipated some of the great momentum it gained by its initial successes. The Russian space program has failed to exploit its obvious weight-lifting capacity in the interests of a program of broad research. The USSR

The Qumran Scrolls

In next week's AMERICA, read JOSEPH A. FITZMYER, S.J., on the Dead Sea Scrolls, with L. C. McHUGH's account of carbon dating.

has concentrated on a small number of launchings that were carefully chosen for their impact on world opinion. But the NASA finds that in terms of genuine space research, the USSR has "done relatively little."

The United States program, on the other hand, has outstripped the Soviet effort in breadth of interest, originality and actual volume of research. The NASA report did not shrink from saying that in these respects the U.S. space program today "stands strongly to the fore."

Two possible reasons were advanced for the Russian lag. One is that Soviet scientists do not have a strong voice in the Kremlin's planning committees. The other is that the research base of Soviet space science is still relatively slender in laboratory facilities and trained personnel.

Our satellites are still small. But they are very numerous, very curious and very talkative. They do not stun the imagination or make much propaganda. But with slow patience they are piling up enormous heaps of data—the very lifeblood of true scientific growth.

Russia's Sacred Lake

An ancient Christian shrine in the center of the Soviet Union is currently a source of particular annoyance and alarm to Communist authorities. In the Gorky Oblast there lies a lake known as Svetloe. Here, in the 13th century, there was located a city inhabited by pious people. According to legend, when an invasion by Tatars threatened, God rendered the city invisible and plunged it into the lake. Always a popular place of pilgrimage, Svetloe has become more so since the death of Stalin. The authorities are either unable or unwilling to close the shrine.

It is not clear whether the pilgrims regard the mystical city as symbolic of God's protection of his people against modern Tatars. But there are various encouraging signs that grace and man's natural religious instinct have preserved the Russian people from the long years of Communist antireligious propaganda. A newly published study, *Religion in the USSR*, consisting of papers contributed by Russian refugee scholars (Institute for the Study of the USSR, 1657 Broadway, New York 19, N.Y. \$2.50), adduces positive confirmation of the strength of religious sentiment in the present-day Soviet Union.

According to Lenin, religion is the "useless product of a useless system." It should have gone out with capitalism.

That religion survives, particularly among the young, should puzzle Communist theoreticians, while it enrages frustrated Soviet politicians. Like the holy city of Svetloe, the people of Holy Russia seem providentially preserved from the worst that God's enemies can inflict.

Full Circle in Hungary

It has been two years and a half since the Hungarian Reds officially acknowledged the arrest of any Catholic Church leader. Then, early last month, Radio Budapest announced with fanfare that nine priests had been arrested on charges of being "leaders of an antistate organization." One of the arrested was formerly a leader in Catholic youth work. Another was secretary general of Catholic Action before its suppression.

Since the first announcement little has become known about the scope of the charges. Observers believe that a show trial to discredit the Church may well be in preparation. According to Vatican Radio, the police action suggests that a reopening of the struggle against the Church has been made at Moscow's request. As though to add savor to the case, the police arrested a former army officer and a "former countess" in connection with the alleged plot. It is standing Communist procedure to link the military, the landowners and the Church in an unholy conspiracy.

Show trials were a favorite device of the late Joseph Stalin, who obliged his minions in the satellite areas to use them against dissidents within and without the party. After his death they seemed to go into the limbo of rejected practices. Their return to favor in the grotesque pantomime of world communism hints that Stalinists are once again manipulating the levers of power in Moscow.

And All That Jazz

A modest American victory in the Cold War came Feb. 25, when *Sovetskaya Kultura*, official organ of the Soviet Ministry of Culture, published an article in defense of jazz. Like other offbeat art forms, jazz has found it hard to win status in established circles, Soviet or Western. Even in native Amer-

ica, it achieved respectability only after an invasion of Carnegie Hall. Soon, of course, there appeared jazz columns, jazz magazines, jazz courses, jazz festivals—and in France a “jazz mystique.”

Communist objections to jazz have in the past been forceful and varied. In *Pravda* it has often been berated as vulgar, American and bourgeois. A subtler, unexpressed charge could have been that authentic jazz is basically

an art of improvisation and spontaneous creative teamwork. These are not reckoned safe proletarian virtues in a world of totalitarian ethics.

Having capitulated to this American product (indeed, one of America's few artistic exports), the Soviets proceeded forthwith to expropriate it. The original home of Dixieland was not New Orleans, we are informed, but Odessa. Had Nick La Rocca, one of Dixieland's

creators and a friend of one of our editors, not died two days before this extraordinary claim was made, it would have been interesting to hear his comment. We may await with interest Louis Armstrong's statement, hoping it will match in precision his classic reply to the question whether jazz was folk music: “All music's gotta be folk music. I ain't never heard no horse sing a song.”

Labor Worried About Jobs

BAL HARBOUR, FLA.—So far as the domestic phase of their deliberations went, the mid-winter sessions of the various AFL-CIO groups meeting at Bal Harbour on the Florida gold coast were largely anxiety-filled variations on the theme of job security.

The decision of the Amalgamated Clothing Workers to enforce a boycott on Japanese fabrics beginning May 1 was motivated by the threat to jobs from foreign competition in the American market. The International Ladies' Garment Workers did not take similar action, but President David Dubinsky made it clear that his members were also suffering from imports from Hong Kong and Japan.

The AFL-CIO executive council's dissatisfaction with the Kennedy Administration's antirecession program also proceeded from fear of spreading unemployment. To stem the trend toward layoffs and short work-weeks, the union leaders feel strongly that a more dynamic approach, stressing temporary tax cuts for individuals, is called for. To put it mildly, the union leaders were completely unimpressed by Mr. Kennedy's plan to spur capital investment by special tax concessions to business. What good are incentives to build new plants and buy new machines, they ask, when industry cannot now sell the product of its present facilities? What is needed at the moment, they argue, is a direct spur, not to production, but to consumption. It could be also, of course, that union thinking on any extraordinary encouragement to capital spending right now grows out of a fear that such outlays will only accelerate the job-eroding spread of automation.

The jurisdictional deadlock between the craft and industrial unions also reflected the general concern over jobs. Sincere and friendly efforts were made here to break this old deadlock—jurisdiction over construction work at industrial plants was one of the problems which were swept

under the rug when the AFL and CIO merged six years ago—but both sides were so harried by mounting joblessness among their members that neither one was prepared to make concessions.

But not all was gloom and frustration at Bal Harbour. Only a few days before the AFL-CIO executive council met at the Americana Hotel, word came that President Kennedy had appointed a 21-member Advisory Committee to study labor-management problems and report their findings to him. The President indicated the following fields in which he is especially interested: wage and price policy, productivity, automation, foreign competition, living standards, fostering of sound collective bargaining and industrial peace. In naming seven leading industrialists to the committee, Mr. Kennedy did not consult the National Association of Manufacturers—a circumstance which, in view of the NAM's undisguised lack of enthusiasm for this kind of approach to contemporary problems, very obviously pleased the AFL-CIO leaders. It was an indication that the new tripartite group would not be merely additional window dressing on the Washington scene.

Most of all, of course, the unionists were encouraged by the direction and energy of the new Administration they worked so hard to elect. They realize by now that they will not get all they want from the White House—no more than any group will—but they find greatly encouraging the President's interest in economic growth and full employment and his sympathetic interest in the poor and disadvantaged. In short, the headaches of the troubled present have not obscured in AFL-CIO minds the rich promises of the future.

One of the many reporters here was called by his office for an assessment of the significance of the executive council's criticism of the Administration's antirecession tax proposals. Did it mean a break with Mr. Kennedy? The reporter answered, tersely and correctly, No. American labor is eager to explore the New Frontier.

BENJAMIN L. MASSE

FR. MASSE, S.J., was in Bal Harbour during the recent AFL-CIO convention.

Washington Front

ON THE PLACE OF AN AMBASSADOR

THE PERSONAL MESSAGE which President Kennedy sent to Soviet Premier Nikita S. Khrushchev, expressing "confidence" in U.S. Ambassador Llewellyn Thompson, was an extraordinary document.

Obviously, the Chief Executive had confidence in Ambassador Thompson, otherwise he would not have kept him at his post in Moscow. Why, then, did he think it necessary to say such a thing?

The answer lay in Khrushchev's attitude toward his own ambassadors. He looks upon them as flunkies, and he doesn't have a much higher estimate of his Foreign Minister, Andrei Gromyko. On one occasion, he said: "If I ask Gromyko to sit on a cake of ice, he will."

Mr. Kennedy wanted the Russian dictator to know that Ambassador Thompson is no messenger boy but his trusted envoy, a man fully authorized to voice the American Government's views and to carry on negotiations with the Soviet Government.

He had a twofold purpose in expressing confidence in the Ambassador. First, he was moving to put Russo-American dealings back into normal diplomatic channels, and, second, he was telling Premier Khrushchev that he was not going to be stampeded into a big-power summit conference—that some progress had to be made

at the ambassadorial level before he would even consider going to the summit.

Outwardly, there has been no change in American foreign policy since President Kennedy took over the White House on January 20. However, there does appear to be a change in viewpoint with respect to the Soviet Union.

Former President Eisenhower, who was passionately eager to lay the foundation for an enduring and just peace, was always waiting for a demonstration of good faith by the Kremlin. At one point in 1959, after his talk with Premier Khrushchev at Camp David, he said he believed that there had been "a little melting of the ice."

President Kennedy's attitude is more cold-blooded. He is just as eager as his predecessor for an understanding between Washington and Moscow, but he doesn't attach great importance to so-called Russian demonstrations of good faith or to talk about "the spirit of Geneva" or "the spirit of Camp David."

He knows that if Premier Khrushchev ever does enter into agreements on a nuclear testing ban, the Berlin problem or disarmament, it will be only because Khrushchev feels it is in the Soviet interest to do so.

Meantime, the President is determined to build up America's armed forces so that no doubt will exist as to this nation's primacy in the military field. He agrees thoroughly with what Winston Churchill said in his great "Iron Curtain" speech at Fulton, Mo., back in 1946, namely, that the Russians despise weakness and respect only strength.

EDWARD T. FOLLIARD

On All Horizons

PADRE KINO • Religious and civic ceremonies in Tucson, Ariz., March 15, will note the 250th anniversary of the death of Padre Eusebio Kino, S.J., the State's pioneer missionary and cartographer, well-known through the works of Dr. Herbert E. Bolton.

NCEA • The 58th annual convention of the National Catholic Educational Assn. will take place at Atlantic City, N.J., April 4-7. Among departmental keynoters will be Rev. Neil G. McCluskey, S.J., associate editor of *AMERICA*.

PROTESTANT PERSPECTIVE • In the expanding literature on the interfaith dialogue we note *The Religious Concern With Politics*, a brochure by John C. Bennett, of Union Theological Seminary. This was originally delivered as a lecture in a series sponsored by the National Conference of Christians and

Jews, on the religious aspects of cultural pluralism. Single copy obtainable free from local NCCJ offices, or from NCCJ national headquarters, 43 W. 57th St., New York 19, N. Y.

STEPINAC: IN MEMORIAM • A tribute issued on the occasion of the first anniversary of the death (Feb. 10, 1960) of Aloysius Cardinal Stepinac, Archbishop of Zagreb and victim of Yugoslav Communist persecution, may be obtained from the United American Croats of Cleveland, P.O. Box 1195, Cleveland 3, Ohio (single copy, 25¢; five copies, \$1).

AQUINAS FOR THE MILLIONS • The Dominican Schools of Theology for the Laity are now entering the second quarter-century. The first such school was started in 1935 by Rev. Vincent C. Donovan, O.P. One of its fruits was the

four-volume *Companion to the Summa*, by the late Rev. Walter Farrell, O.P., a Sheed & Ward all-time best-seller. This spring, courses are being given in at least 14 cities.

PREFACE TO PASSIONTIDE • A two-record release, *The Life and the Passion of Our Lord Jesus Christ*, makes inspiring Lenten listening. These are readings from the Gospel (King James version) by Charlton Heston with music by the Robert De Cormier chorale (12" boxed. VRS-9080/1. Vanguard, 154 W. 14th St., New York 11, N.Y. \$9.96).

A WOMAN'S LIFE • Engaged and married women from various points on the Atlantic seaboard will meet in Brooklyn, March 11, for the third annual seminar of the Grail Married Women's Group. Consideration of the vocation of modern woman will be led by Dolores Brien, national committee member of the Grail Movement (308 Clinton Ave., Brooklyn 5, N.Y.). R.A.G.

Editorials

UN Failure in the Congo

THIS REVIEW has approved the UN operation in the Congo because it believed the world body to be the only political organization capable of restoring order in the faction-ridden country. We have come to wonder, however, whether there is any communication at all between UN headquarters in New York and the Leopoldville office of Rajeshwar Dayal of India, Secretary General Hammarskjöld's representative in the field.

Several weeks ago, the Security Council finally gave the UN a clear mandate—to prevent the spread of civil war in the Congo, by force if necessary. Apparently Mr. Dayal has interpreted this to mean that all native troops in the Congo are to be immobilized except those based at Stanleyville, the seat of a Communist regime headed by Antoine Gizenga, a lieutenant of the slain former Premier, Patrice Lumumba.

Mr. Dayal has been firm. The trouble is that he has been firm with the wrong people. He has bottled up the troops loyal to President Kasavubu (who, incidentally, represents legitimate Congolese authority), those of President Tshombé of Katanga Province and those of President Kalonji of the "Mining State" in Kasai. Meanwhile, the rebel troops from Stanleyville have been driving unopposed across the Congo until, at this writing, they are a scant 300 miles from Leopoldville.

The fact is not surprising. From the moment of his arrival to take charge of the UN mission in the Congo, Mr. Dayal has been afflicted with a severe myopia where Patrice Lumumba and his followers are concerned. Somehow convinced that the former Premier represented "democratic government," he opposed and continues to oppose the Kasavubu regime. As a result, UN forces, largely subsidized by the United States, have been used to prevent a moderate, pro-Western, anti-Communist government from consolidating its position in the heart of Africa. In the meantime, a Communist regime has been established by default in Oriental and Kivu Provinces. Unless its advance is checked (and Mr. Dayal seems loath to intervene), Patrice Lumumba, in the person of his self-appointed successor Antoine Gizenga, may soon be back in the saddle. So, too, will the Soviet experts and technicians who were unceremoniously ushered out of the Congo many months ago by Gen. Joseph Mobutu, commander in chief of the Congolese army.

Undoubtedly, President Kasavubu's troops have been guilty of atrocities. There have been times when Kasavubu's army appeared to be no more than an uncontrollable rabble. But what Mr. Dayal seems to overlook is that violence begets violence, no matter where it occurs. The UN has deplored the assassination of Patrice Lumumba and the execution of certain of his followers. *Why has not equal publicity been given the*

atrocities committed in Lumumba strongholds as far back as six months ago? Few hands are clean in the Congo, least of all those of Patrice Lumumba and of his successor, Antoine Gizenga.

If the UN is to be effective in the Congo, its mandate must be applied impartially to all the parties involved. The world body may not be able immediately to restore law and order over every inch of this unhappy country. At the very least, however, it should be able to thwart overt aggression by Communist rebels until such time as Congolese leaders are able to sit down at their projected round-table conference and arrive at a settlement of their own.

There is tragic irony in the present situation. While the Soviets are busy undermining the UN in New York, representatives of that same body, whether they realize it or not, are actually playing the Soviet game in the Congo. If Mr. Dayal's myopia is incurable, let Secretary General Hammarskjöld take forthright action and replace his chief of operations with a man who sees things straight. And the sooner the better.

NCC and Birth Control

LATE IN FEBRUARY the general board of the National Council of Churches issued a statement on "Responsible Parenthood" which was an endorsement of contraceptive methods of family limitation. The official policy-making delegates of the NCC approved the statement overwhelmingly. The Orthodox delegates refrained from voting by prior agreement because of their teaching that marital abstinence is the sole permissible means of family limitation.

Catholic opposition to artificial birth control is well known. Arguing the issue again will not convince Protestant leaders of patent good will who sanction contraception even while saying many noble things about the ends of marriage and the duty of lifting the "God-given power of procreation to the level of ethical decision." But, definitely, there is room to remind our readers *why* the Catholic-Protestant cleavage exists and is important.

For Catholics, the fundamental morality of marriage is determined by the biological purpose of sex. This is as much as to say that there is a natural law of marriage, rooted not in extrinsic commands but in what man is by nature.

The NCC statement makes no appeal to a natural law. Its approach to the marital union seems to be wholly grounded on Scripture, and when it discusses methods of family planning it denies that periodic abstinence has any inherent moral superiority over contraception. It affirms that "the general Protestant conviction is that motives, rather than methods, form the primary moral issue."

This stand, strange to Catholic ears, is consistent with historic Protestant reservations on the existence or knowability of any natural law. In part it reflects the pessimism of Luther and Calvin, who felt that the corruption of nature by Adam's sin made it impossible to base morality on the inner constitution of man and his

actions. In part it reflects another Protestant view: that man is a metaphysical riddle whose being defies analysis and confounds any attempt to restrict behavior by fixed and rigid norms. In both aspects it reflects the Protestant conviction that the measure of what is good comes entirely from what is outside of man—the Word of God in Scripture.

Allowing that the NCC approach to responsible parenthood is an "ethic of inspiration" instead of an "ethic of ends" grounded in nature but enlightened by revelation, we Catholics cannot read the Council statement with equanimity. The present endorsement is the first such pronouncement on contraception by the NCC. Is it also the harbinger of even more disturbing ones in the future? The report on family planning already sanctions voluntary sterilization in certain extreme cases, although sterilization is a grave mutilation of a human power. And while condemning abortion broadly, it also asks for further studies of it "in abnormal circumstances." Is this a portent of a relaxed permissiveness in the growing trend to enlarge the concept of "therapeutic" abortion?

At stake in these matters is not merely the integrity of marriage, but the very nature of morality. Christian morality is increasingly penetrated by a tendency to scuttle all objective norms of conduct and rationalize the flight from the absolute by appeals to the spirit of the Gospel. The NCC could do a yeoman service to Christianity if it selected a group of churchmen to study the intrinsic problems of morality. Already, in Europe, some Protestants are returning to the doctrine of natural law. Our brethren here in the United States, if they reflected deeply on the matter while rereading the Scripture, might find, as Catholics do, that there is warrant for the natural law even in revelation. That discovery would be an immeasurable boon to the entire ecumenical community.

Outlook: Big Budgets

ON REVIEWING the budgetary record of the Eisenhower Administration, one conclusion seems incontrovertible: barring the end of the Cold War, or a breakthrough in disarmament, this generation of Americans will never again see anything even remotely resembling a prewar budget. After eight years of dedicated struggle to cut Federal spending, Mr. Eisenhower left as a legacy to his successor a bigger budget than the one he inherited from the Truman Administration. Perhaps even more significant for the future, the nondefense sector of the budget increased considerably more in the closing years of Mr. Eisenhower's regime than the defense sector did.

By the fiscal year 1955, the Eisenhower Administration had cut Federal budgetary outlays to \$64.4 billion—not too far off the target of \$60 billion he had set in the 1952 election campaign. But that was as close to the target as he ever came. By fiscal 1958, Federal spending had jumped to \$71.4 billion. It soared to \$78.9 billion this year, and the budget bequeathed to Presi-

dent Kennedy is projected at the record "peacetime" high of \$80.9 billion. Yet nobody can justly say that Mr. Eisenhower didn't try.

It is instructive to note the large part that nondefense spending has played in the steady march toward \$80-billion budgets. Between fiscal 1955 and fiscal 1962, expenditures on national security spiraled from \$35.5 billion to an estimated \$42.9 billion. This is an indicated increase—some of it sparked by Soviet achievements in space—of \$7.4 billion. Over the same span, total spending went from \$64.4 billion to \$80.9 billion—a gain of \$16.5 billion. The conclusion is obvious: while defense spending advanced by \$7.4 billion, nondefense spending leaped to \$9.1 billion. Actually, since Mr. Eisenhower's projections for 1962 assume that Congress will raise postal rates by \$843 million a year and make one or two other changes, they understate the rise in nondefense spending. Nor are any changes the Kennedy Administration makes likely to affect this picture substantially.

Part of the budgetary rise is accounted for, of course, by the inflation which has occurred since 1955. (Like all the rest of us, the Federal Government now pays more for the same goods and service than it did six years ago.) But part of the rise is attributable to the expansion of old programs and the development of new programs voted by Congress at the request of the President or—except on very rare occasions—with his approval.

It is these programs, naturally, which draw most of the fire of critics of Government spending. Some of the undertakings may indeed reflect the narrow demands of pressure groups oblivious of the public interest, as the Council of State Chambers of Commerce charged in a recent bulletin to its membership. For the most part, however, they appear to be a popular response to the needs of a changing and expanding population. Even so, total nondefense spending for fiscal 1962, exclusive of interest on the national debt, was estimated by President Eisenhower at no more than \$22.7 billion. For a nation with a gross national product in excess of \$500 billion that figure does not appear to be seriously out of line. It appears even less out of line when we recall that nearly half the planned outlays are ticketed for veterans' programs and aid of one sort or another to agriculture. Should President Kennedy, in an effort to check the recession, add two or three billion to the 1962 budget, Uncle Sam will by no means be on the way to the poor house.

College Youth on Review

IT ALMOST INVARIABLY happens on such occasions. Just the other day, at a well-attended meeting of Catholic college administrators, the delegates spent a generous hour in severe appraisal of their own work and their own institutions, and then got down to dotting i's and crossing t's about the people for whom these institutions exist. What is right and what is wrong, they asked, with modern college youth? The college set need

not be perturbed at this news. No one who had the opportunity to listen in could possibly say that youth was being discussed unfairly or with any lack of understanding or charity. There were no detractors present—only friends, but frankly critical friends.

This lively academic "bull session" ranged over a wide field. Youth's excessive craving for security came up for discussion: what makes a young man, going in for an interview leading to his first job, ask for a briefing on retirement benefits? Why, among so many young people today, are there such deeply ingrained middle-class prejudices in social and economic matters? Still other headings for the discussion were: youth's too quantitative standards; its failure to make progress in international understanding; youth's slackness; youth's propensity for short cuts; youth's heroic resistance to the raising of standards. Set down in such a litany, the discussion is made to sound like a tar-smearing contest, which it definitely was not. These were the servants of youth who were doing the talking.

Why are so many Catholic college students dragging their feet on the race question, particularly when real-estate factors are involved? What lies behind the force of the Goldwater crusade on Catholic campuses? Dr. Tom Dooley is dead after a short and heroic life of professional service to the desperately needy people of Southeast Asia; will replacements be forthcoming from Catholic college campuses? How much ferment is there among the classes of 1961 and 1962 to get into President Kennedy's proposed Peace Corps? By the way, how many books have the members of the junior and senior classes read since Christmas? Is their favorite magazine the *Reader's Digest*? Or do they read magazines at all? And what, if anything, do they propose to do about Fr. William Lynch's challenging article on film festivals (p. 753)?

With these and similar questions in mind, AMERICA is preparing a special issue devoted to youth—to be written almost exclusively by them. What do our present students and the recent graduates of our colleges and universities have to say for themselves? In an out-sized issue dated April 8, we shall provide a forum in which the college man and the college woman can talk back to their friendly critics. As the material for this issue shapes up, we find that youth has quite a lot to say for itself.

So Painful to Laugh

WHY IS IT becoming harder and harder to laugh? Is it simply the times, or more simply the *Times* or *Time* or other heralds of disaster? When even the season's theatre offers few intended laughs, apart from Ionesco's *Rhinoceros*, the professional laughter-makers do well to be concerned. They ask why. And, in all kindness, what does one say of the humor current in most movies and television? Its place seems usurped by a cult of the brutal, that lowly symptom of anxiety.

In the February 26 issue of "The Lively Arts" (the New York *Herald Tribune's* renovated review section),

three knowledgeable critics touch this and allied problems of the theatre. Hoping to explain the Broadway attendance drop of 500,000 last season, Jule Styne suggests many causes and exhorts fellow playwrights to "restore the confidence of our missing audience by giving them the best their money can buy." Walter Kerr hopes that the "falling off of business-as-usual" will bestir the theatre to new zest and vigor. But Britain's Kenneth Tynan is more acid. Aiming his shafts at a typical new London play, *Stop It, Whoever You Are*, he has little good to say of a "a farce that draws blood, broad backyard comedy, reminding us that life hurts more than slapstick."

Coincidentally, the distinguished monthly *Etudes* (15 rue Monsieur, Paris) in its February issue also features articles on today's anxiety and laughter. Granting that anxiety is not a discovery of our age, Dr. Marcel Eck finds it none the less typical of the contemporary mind. With professional skill he points out varied diagnoses of anxiety: psychoanalysis, several existentialist schools of philosophy, writers like Kafka and Malraux, and finally religion. Dr. Eck insistently recalls that not all anguish is destructively morbid; there is also that of the cross—as far removed from fatalism as from facile optimism—an anguish that leads through death to resurrection.

In the same issue of *Etudes*, critic Jean Onimus treats of the types of laughter. One belongs to the bright realm of delight, entertainment, release; the other is a dark sort of dizziness in the presence of absurdity, the tragic abyss. In the old comedy (happily embodied in the Comédie Française, now visiting our country) we are on solid ground. Even while laughing at Tartuffe and Scapin, Molière (and we with him) can feel compassion. In this type of laughter we face the incongruous, explode, and quickly bounce back, returning to equilibrium, security, euphoria.

But that other laughter (one thinks of *Sick* magazine) has no solid ground; there is nothing here to bounce back from, nothing to hold on to. Absurdity is no mere incongruity—it is philosophic, massive, all-encompassing, skirting over chaos, with nothing secure, nothing sacred. The leading practitioner of the new comedy, Ionesco, calls it "the intuition of the absurd, more despairing than the tragic." And he has Berenger, his leading character, say: "No society can free us from the sorrow of living, from the fear of dying, from our thirst for the absolute."

Unintentionally, perhaps, this is reminiscent of St. Augustine, and we know how he turned anxiety and spiritual bankruptcy from an end into a beginning. May not we thirsty "pilgrims of the absolute" find solid ground for laughter, by way of anticipation? There seems wisdom and sound exhortation in Belloc's famous toast:

Where'er a Catholic sun doth shine,
There's always laughter and good red wine.
At least I've always found it so:

Benedicamus Domino!

Wine or no wine, sunshine is always welcome, and even in Lent, we do well not to fast from mirth.

Let's Have Film Festivals

William F. Lynch

CAN WE, ought we, develop annual, year-long, quality "film festivals" that might become the order of the day in all our schools and campuses? First, let us lay down a series of propositions to serve as reason and ground for such a discussion. These ideas represent my own summarizing way of describing and commencing to cope with the ills, limitations and needs of our present film and TV situation. The yearlong film festival is only one of many counterforces that could be created to counteract such ills.

1. To an extent that has never occurred before, there is now a monopoly of the popular national imagination by a few industries, notably the movie and television industries. This monopoly of the "imagining interior" of man is in the hands, not of artists, but of people dominated by commercial instincts and forces. Such a situation creates a form of cultural disorder.

2. The artists, the writers, the universities and all those who enshrine the creative life of the Church—traditional nurses and creators of civilizations and culture—have come to exercise an increasingly negligible influence over the national and popular imagination in the face of these other giant forces.

3. The wave of mediocrity and sheer junk produced by the forces of technology has finally, over the last few years, engendered a wide national protest. But the protest has temporarily subsided, and the industries seem to think that the decision to go on with "business as usual" is now a safe response.

4. The propaganda tactic adopted by the industries is a recurring and deceptive appeal to the principle of so-called "self-regulation." They have responded to criticism by appeals to "Americanism" and "freedom," and with warnings against government intervention or censorship. They have fallen back on the principle that every American must be master of his own house and must be allowed to clean his own house. Granted the present American simplistic mentality about such matters, and granted the assumption that government is always potentially an enemy of the people, but that the commercial instinct is not, this tactic will probably be successful over the next few years.

5. But this propagandistic tactic manages to avoid the real issue. For the alternatives are not as alarmingly simple as those proposed by the industries, that is, either self-regulation or government intervention and censorship. We are being trapped into thinking that these are the sole alternatives for action in so grave a cultural crisis. Government does have some rights in the matter, and undoubtedly government would never have handed over the popular imagination to these industries with such incredible liberality had it foreseen the quantitative growth of these forces. But we need not be tricked into deciding, at this late and perhaps too late date, that these are the only points of the debate.

6. Governmental regulation and censorship are most certainly not the only alternatives to the romantic and clever plea of the industries for "self-regulation." There are many other natural and valid forces in the community that have every right to share in the regulation of the industries, especially where the issue is so public, so important and so vast. The "people" do not coincide with the "state"; a true people has many ways of exercising creative influence.

►The consumer is one of these forces and in the last analysis he must become the greatest of them. For the time being he is not so formally affiliated as are the owners and the advertisers to the proprietorial and program control of television. The United States lags notably behind European countries in the unification of consumer groups. Culturally speaking, in relation to television, this is a pity. The plain fact of the matter, as recent studies have made quite clear, is that the major element of financial support for TV stations and networks comes, not from the advertisers, but from the buyers and maintainers of television sets. Some day they may organize and compel the industry to listen to them.

►If a single quality network could come into existence and open television to the real artists and writers of the nation, it would exert an enormous programmatic influence on the rest of the industry. Is it too much to suggest that there are probably ten million well-educated people in this country who would welcome and support such intervention and real competition? Self-regulation is quite meaningless where there is no real competition between good and bad.

►Pay television may soon create a situation where the individual consumer, even though still unorganized, will exert a powerful influence by his power of choice and rejection.

►Nothing has yet been done—but something can be done—about the development of a national citizen's

The author of this stimulating article was a reporter for the New York Herald Tribune before becoming a Jesuit. FR. LYNCH, former editor of the Fordham University quarterly, Thought, is professor of English at Georgetown University and author of Christ and Apollo and The Image Industries, both published by Sheed & Ward.

board, composed of educators and artists, who could report annually or semiannually to the people, in non-censoring ways, on the programmatic state of the industry, and thus keep the industry under the steady pressure of the national intelligence.

►There are signs at last of a steady growth of real interest in the critical problem of popular culture and the mass media on the part of colleges and universities, writers, artists, intellectuals. To date, as groups, all these components of our civilization have for the most part

adopted a snobbish and isolated attitude toward the problem, or else have decided they were helpless in the face of its commercial proportions. They should not be frightened off so easily from their work for the people by the simple expedient of being called "intellectuals." Such name-calling is only another tactic of the commercial instinct and is rapidly going out of fashion.

►We ought especially to expect from the colleges and universities that they participate more actively in the formation of the national critical judgment in the areas of the popular imagination and the mass media. Thus far they have asserted (not too rightly, I think) that if they train young minds critically through a traditional, elite literary culture, these minds will be able to make the necessary acts of critical transfer to the realities of popular and mass media culture. Actually, however, the student allows himself to live a schizophrenic existence as critic, loving the good in one world and the bad in another. At any rate, if any transfer is made, it is neither solid nor articulate. But if the schools, the colleges and the universities were truly to concern themselves with the problem, it is very much in their power to create a critical audience of vast proportions that would in good time make the present situation impossible.

THESE ARE SOME of the factors that ought to be introduced into the picture to complicate the overly simple alternatives that are being offered to us as though we were simpletons. No doubt I have omitted many another possibility. For example, there has been no mention of the likelihood that—sooner than we expect, because of the technical and space-age developments that lie ahead of us—we may see the competing intervention of English and European television in our country.

But I am not trying to cover the whole ground. I am simply trying to argue and to insist that there are more counterforces at hand than we think, and that if the movie and television industries wish to waive their responsibilities, that is no excuse for our doing the same. As but a single concrete instance of what we can do, let me now propose what can be achieved through the schools' use of quality film festivals.

I use the phrase "film festival" in a broad and extended sense, not in the usual sense of a week or two of international competition among new films. There is no reason why each school and campus cannot have its own *yearlong* film festival—a weekly evening dedicated to quality movies. There are more than a few such series being held on the nation's campuses already.

Why are they necessary? Because the film industry, permitted the simplistic form of self-regulation it wishes, has taken away our freedom to see what is best, or at least what is good. We must create alternatives. Investigate from the East to the Midwest and the West, and from the North to the South, and you will find that every city of our Republic has been given the same hopelessly limited allotment of mediocrity, that is, the same five or six pictures available over any given short period. Allegedly the economics of the situation demand this method of doing things, which is meant to guarantee a quick return on all recent investments.

Georgetown University's American Film Festival, 1960

My Darling Clementine

One of the few truly great westerns, directed by John Ford and starring Henry Fonda.

The Asphalt Jungle

A penetrating study of the underworld of a large American city.

Greed

An American film classic (1923) based on Frank Norris's naturalistic novel.

The Treasure Of Sierra Madre

John Huston's brilliant study of the deteriorating effects of greed. An Academy Award winner.

All About Eve

A study of backstage jealousy, starring Bette Davis and George Sanders. Winner of many film prizes.

Seven Brides For Seven Brothers

Set in the backwoods of Oregon in the 1850's, one of America's finest musicals.

The Grapes Of Wrath

A faithful transcription of Steinbeck's novel of the Okie migration as well as a film masterpiece.

Intruder In The Dust

Based on Faulkner's novel, the story of a Negro threatened with lynching.

East Of Eden

Kazan's widely acclaimed treatment of Steinbeck's novel, starring James Dean and Julie Harris.

All The King's Men

Based on Warren's Pulitzer Prize novel of the rise and fall of a demagogue. New York Film Critics Award.

Boomerang

Kazan's first great film, dealing with corruption in politics.

On The Town

The Academy Award-winning musical, starring Gene Kelly and Frank Sinatra.

Citizen Kane

Orson Welles's Academy Award-winning film, a landmark in American cinema art.

Mr. Deeds Goes To Town

Frank Capra's famous film of a man who refuses to succumb to Broadway's cynicism and gold-standard morality.

A Walk In The Sun

One of the best World War II stories, dealing with the Texas Division's invasion of Salerno.

The Best Years Of Our Lives

The critically acclaimed study of postwar readjustment.

Louisiana Story

The last and perhaps greatest of Flaherty's films. A study of a Cajun boy in the bayous of Louisiana.

This is a curious example of what we call "working two sides of a street." The movie industry keeps saying that it wants self-regulation and wants to be left free; then it describes itself (as so many other technological factors in our life also dare to do) as a *business*, as a determined mechanism with operating laws of its own, based on investment and return, that cannot be interfered with.

Well, the only way to respond to the argument that the film business has laws of its own is to insist that we too, as an audience, have laws and eternal impulses of our own. One of them is the freedom to see what is really good, and thus, to be free to choose constantly, week in and week out, year in and year out. Surely this "business of freedom"—the consumer's freedom—should not be interfered with. It involves such an investment; it involves so many risks; surely it also demands its return and its profit.

Let the schools and universities assert their freedom, therefore. In the history of civilization their special freedom has ever been to defend truth and beauty against all the exploiting forces in our culture that have never respected either. The schools do have a permanent obligation to civilization. A "consumer's union for quality films" already exists in an organized form on the campuses of the nation. All that is needed is a few simple forms of action and a few decisions.

As a case in point let me cite what Georgetown University did last summer, in conjunction with the sponsorship of Films, Inc., a subsidiary of Encyclopedia Britannica Films. This organization is anxious to help integrate the best of the cinema medium into both curricular and extracurricular school life.

Georgetown decided that the cinema could be and often is a real art form. It also concluded that a film festival, in the elaborated sense I have given the phrase, could also be a very valid part of the intellectual life of a university. Those particularly involved—Profs. Thomas Walsh and James Manion of the English faculty, and Dr. James Foy of the medical faculty—decided that what was needed was not some odds and ends of quality films, but a unified though flexible series for enjoyment and study. Each series could be an organized act of pleasure and research; but Messrs. Walsh, Manion and Foy felt that it would be fatal were research to interfere with pleasure.

They told themselves that many such organized and flexible unities were open to them. There was the possibility of a festival on the best films of the Nineteen Fifties; there could be one on the current state of comedy and tragedy; there could be another on recent European quality cinema; and another on films from Asia. It would take many years to exhaust the possibilities. Each film in the Georgetown festival could be preceded by a brief but competent analysis and followed by various experimental modes of discussion, whether formal or informal.

At the suggestion of Charles Benton of Films, Inc., they decided to begin with an American festival: with a preliminary exploration of how well our own quality films had tackled American realities.

A glance at the nature of the series (17 for the summer could become 30 over a school year) will quickly indicate the flexibility and possibilities for enjoyment contained in them.

Note the complete diversity and flexibility of this program, the excitement, the amount of ordinary American reality, the number of musicals and westerns that occur in what is a fundamentally serious study.

Both directors and audience can do many things to add to the attractiveness of the film festival—for instance, a musical prelude, and refreshments and talk after each performance. There is nothing more delightful than those charming Elizabethan preludes of music and dance on the green with which the Old Globe Theatre still opens its Shakespeare festival plays at Balboa Park in San Diego, Calif. And there is no reason why we cannot reconstruct new Globe Theatres in our own day and in terms of the new arts, including the cinema at its best as a true art form.

This, indeed, is one of the more human contributions that yearlong campus film festivals can contribute to this new art. They can rapidly create settings that are worthy of the work of these artists and serious directors.

What is the present state of our U.S. movie audiences? Most moviegoers go relatively or thoroughly alone to semiglamorous movie houses, places where there is no common bond gripping the audience, no sense of "attending" with a common interest—not even an act of common applause. There are no human traditions of attendance, such as, even at its worst, the legitimate theatre possesses. In the movies it is simply agreed that all be done by all in isolation, in darkness and in silence.

How to Look at Films

The first way to learn to see films with a proper discrimination, therefore, is to realize that there is a hierarchy of value in what the screen has to offer, and that the key to seeing that hierarchy is a realization that a film will be more or less great . . . precisely to the degree with which it comes to grips with truly human problems.

This is not to say that a film will be great in proportion to its grinness—for human problems can be approached down the avenues of comedy as well as over the crags of tragedy. But in either case the greatness of the film will depend on an approach to life that does not shirk the moral dimension. And that means that the script-writer and the director will inevitably be dealing with matter that portrays man making choices, not by whim or through caprice, but seriously and with a realization that serious consequences will follow upon those choices.

From Movies, Morals and Art, by Frank Getlein and Harold C. Gardiner, S.J. (Sheed & Ward, 1961, pp. 171-172).

There is nothing necessarily wrong with all this. (The moral question is not the point of this article.) But what a human pity and poverty! Let's try film festivals to help do away with solitary, sterile moviegoing.

There are ever so many men in and around the movie industry—artists, directors, some executives—who would be more than delighted if they found themselves in the presence of such a new national audience as I have been trying to describe and rally—in the presence of such pressures of judgment, taste and intelligence as it would create. These men are now being told by the “practical” people of the industry that they are fools, and that only the foolish give pearls to swine. The men of good will and good judgment need status—and a recognizable audience, to which they can point. Let's give it to them.

...How Will It Work?

Steve Allen

OUGHT WE develop film festivals that might become the order of the day in all our schools and campuses? Of course. But it is not clear to me how doing so will improve the quality of television.

1. Father Lynch correctly puts his finger on the trouble spot. The image industries are in the hands, not of artists, but of “commercial” people. But the more basic difficulty may lie, not in the people, but in the *system*. Television time is tremendously expensive. The sponsor spending his millions insists on a large audience. This almost inevitably means catering to the lowest common denominator of popular taste. More people will watch a western or an inane quiz show than will watch an opera, a debate, Shakespeare, Robert Frost or Omnibus. I believe that the film festival could develop among the young a sensitive awareness of quality, could nurture in many if not all young hearts a sort of James Agee-like devotion to the pure idea of good cinema. Perhaps in time this would elevate popular taste so that the uplift would eventually be measurable in terms of TV ratings. But who in heaven's name is willing to wait that long?

2. Father Lynch sends up a plea that “the artists” might assume their rightful place in television. I share the hope, but I am not optimistic about its realization. For one thing there are precious few artists around. I presume we are talking about our poets, novelists, playwrights. The meat grinder of television, I think, would exhaust our most creative souls in short order and spit them out wrung dry. It has already done just this to the nation's comedians and to TV's best dramatists. Another important point is that most poets and novelists are inadequate dramatists, so their gifts could probably not be used by TV to an appreciable extent in any event.

Then too, because TV appeals to the mass audience,

MR. ALLEN, best known as a TV and motion picture star, is also a lyricist, composer, comedian, pianist and author of seven books. His TV show won the Peabody Award as the best comedy show of 1959.

our best Broadway playwrights would be operating under insufferable restrictions.

3. “Is it too much to suggest,” Father Lynch asks, “that there are probably ten million well-educated people . . . who would welcome and support [a quality network]?”

Welcome—no problem. Support—lots of luck! The few listener-supported radio and TV stations in the country limp along on a low-budget diet of panel discussions, lectures, interviews and borrowed tapes. To put on full-scale plays, for example, costs money, even if everyone works for scale. The nondeductible contribution in our society is becoming an increasingly *rara avis*.

4. The question of self-regulation, as Father Lynch makes clear, involves a consideration of the much-sung, little-understood virtue of freedom. Self-regulation seems rarely to have been satisfactory in human history, unless it was buttressed by forces outside the individual. Can it be that the freedom of the viewer can be increased only by decreasing the freedom of the television or motion-picture executive? (Let Barry Goldwater and Bill Buckley kick that one around for awhile.)

5. A national citizen's board is worth trying, I suppose, but I am sure it would report chiefly what we already know: that television, in general, is not only terrible but is getting worse. Obviously such a board could offer rich praise to the few fine programs, but if those programs don't get good ratings, they will still be dropped by sponsors and networks. And the reverse would also be true. The board could point out that the new situation-comedy “Father Is a Dunce” is deplorable. But if Father has a high rating he'll stay on the air, board or no. So we're back to the *system* again.

6. Pay-TV? Sure. What's holding it up, by the way?

7. The idea of the universities defending “truth and beauty against all the exploiting forces . . . that have never respected either” is stirring, although if it came from anyone other than a member of the Catholic clergy it might result in at least a sharp look from a Congressional investigating committee. But I for one am profoundly in favor of it. When will we learn that important business is everyman's business?

8. Father Lynch's idea of moviegoing as a social exercise rather than a solitary pastime is beautiful. I agree that each film should be preceded by an analysis, and would further recommend quotations from whatever pertinent critical literature is available. The films could be followed by a brief panel discussion and then by questions from the audience. Perhaps English or philosophy instructors could in some way relate their classroom lectures and assignments to the ideas (greed, punishment, crime, war, love, humor, etc.) covered by the exhibited films. Certainly it would be instructive, for example, to compare what Plato said about politics to Kazan's commentary on the same subject.

It is conceivable that the resultant development of the critical faculties could have far-reaching implications.

9. I think such development would be sufficient reward in itself to justify a film-festival program, even if it had no measurable effect upon TV and motion pictures.

The Spirit of the Legion of Decency

Most Rev. James A. McNulty, D.D.

ON NOVEMBER 30, following their annual meeting in Washington, D.C., the Bishops of the United States issued a statement on the moral problems occasioned by an obvious relaxation of standards in the motion-picture industry. The Bishops were convinced that things had come to such a pass that all, but especially parents, should be recalled to a sense of responsibility toward film attendance. That the films demanded so much of the prelates' time and thought is an indication of the gravity of the problem posed for the Bishops' consideration.

To be blunt about it, the U.S. hierarchy cannot view the total film production and presentation in this country with anything short of alarm. The output of objectionable films rose in 1960 to 24 per cent, as against 14 per cent in the preceding year. Although a few of the objectionable films were foreign-made, the vast majority were of American origin, and most of these were distributed and shown under the seal of approval of the Motion Picture Production Code.

Following the Bishops' strong statement, many developments have shown that national concern over the moral and cultural problems posed by the increase of so-called sophisticated films is coming to a head. Not only has the National Council of Churches of Christ (Protestant) been considering the advisability of adopting some sort of classification or rating of films with regard to their morality, but the Association of Theatre Owners of America is reported ready to urge, through its board of directors, a system of classification and the issuance of some kind of symbol to be displayed by theatres as an indication that films shown have been granted the seal of approval of the Motion Picture Production Code.

BISHOP McNULTY of Paterson, N. J., as chairman of the Episcopal Committee for Motion Pictures, Radio and Television, here provides an authoritative statement of the aims and guiding spirit of the Legion of Decency.

These steps have all followed in the wake of the strong recommendation of the Catholic Bishops that a system of classification be devised "to safeguard young and impressionable minds."

Amid all this desirable ferment to come to a sane and workable solution of the problems posed by current film fare, or at least to some adequate control of the problem, there is one aspect of the work of the National Legion of Decency that is too frequently overlooked, even by

pastors, educators and parents, who should be most conversant with not merely the mechanics of the Legion's work, but especially with the informing spirit that alone can make the Legion's ratings dynamic.

That spirit can be simply stated, and the season of Lent provides the best occasion to recall it to all, for it is a spirit of generosity, a spirit of readiness to do something extra for the sake of a greater spiritual good.

All too many Catholics are under the impression that they are being "pressured" when they are asked to subscribe to the promises which the Legion proposes to them in its pledge.

If we may paraphrase the thinking that lies behind the formal phrases of the pledge, what the Legion is proposing runs like this: "There are about 200 pictures a year that can be seen without running the slightest danger of moral infection or indifferentism. There

are, on the other hand, some 75 films a year that are, to say the least, unworthy of viewing by anyone who professes Christian ideals of thought and conduct. Are you willing, then, freely to give up those 75 films, so that the Catholic body in the United States may present a solid front and proclaim with a concerted voice, as it were, that it will *not* be satisfied until the general moral tone of the films is worthy of the American people?"

That is the spirit of the Legion, and we are convinced that if pastors and others responsible for publicizing the Legion's work would propose it to our Catholic people in these terms, there are few Catholics indeed

Pledge Of the Legion of Decency

IN THE NAME OF THE FATHER
AND OF THE SON AND OF THE
HOLY GHOST. AMEN.

I CONDEMN indecent and immoral motion pictures, and those which glorify crime or criminals.

I PROMISE to do all that I can to strengthen public opinion against the production of indecent and immoral films, and to unite with all who protest against them.

I ACKNOWLEDGE my obligation to form a right conscience about pictures that are dangerous to my moral life. As a member of the Legion of Decency, I pledge myself to remain away from them. I promise, further, to stay away altogether from places of amusement which show them as a matter of policy.

who would not be generous enough to respond: "Why, of course I will make such a small sacrifice of some of my freedom to view in order to work toward that greater moral and civic goal."

This aspect of the Legion was admirably expressed by the Rev. John C. Ford, S.J., and should be known by everyone who wants to give intelligent support to the work of the Legion:

One of the most attractive features of the Legion of Decency has been the voluntary character of the pledge which Catholics make to support it. The very thing that gives it spiritual life and supernatural inspiration is the fact that it does not of itself impose obligations under pain of sin. When the people stand up in church to renew their pledge, they do it with a sense of Christian heroism

and dedication precisely because they are doing something they do not have to do; because they are surrendering for the love of God their liberty and their pleasure, at least to some degree. (Quoted in *Catholic Viewpoint on Censorship*, by Harold C. Gardiner, S.J., p. 91 [Hanover House, 1958])

It is our sincere hope that, during this Lent in particular, pastors everywhere and all others who are called upon from time to time to explain the workings of the Legion will be at pains to realize themselves and to bring home to others the basic fact that Christian generosity—even "Christian heroism"—and not any sense of compulsion, is the heart and soul of the Legion's work to achieve a world of entertainment wherein Catholics and all American citizens will not be morally assaulted or artistically debauched.

Only Higher Education, Mr. President?

Charles M. Whelan

PRESIDENT JOHN F. KENNEDY's education message to Congress contained several surprises, but none more disappointing than the statement on parochial schools:

In accordance with the clear prohibition of the Constitution, no elementary or secondary school funds are allocated for constructing church schools or paying church school teachers' salaries; and thus non-public school children are rightfully not counted in determining the funds each state will receive for its public schools.

With one sentence Mr. Kennedy disposes of a problem which has vexed the best constitutional lawyers in the nation. Who's being dogmatic now?

In fairness to the President, we could hardly have expected an elaborate constitutional argument to the Congress. But in fairness to the people we could and did expect a silence respectful of the complexity of the problem and the traditional modes of constitutional adjudication. As an American, Mr. Kennedy is entitled both to hold and express his personal opinions. As a candidate, he was compelled to detail his position on Church and State. But as President of the United States, speaking to the Congress of the United States, he should avoid unnecessary pronouncements on delicate constitutional issues.

Mr. Kennedy's warrant for the "clear prohibition" of the Constitution is undoubtedly the Church-State theory elaborated by the Supreme Court in the *Everson*, *McCullum*, and *Zorach* cases. In the first of these cases,

decided in 1947, the court affirmed that neither a State nor the Federal Government

can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.

One year later the court reaffirmed this position in *McCullum* and held religious instruction on public school premises during public school hours unconstitutional. In 1952 the court sustained a released-time program off public school premises in the *Zorach* case, but did not explicitly temper the language of *Everson* and *McCullum*.

In view of these statements from the nation's highest tribunal, Mr. Kennedy has a prima facie case. He also enjoys the unquestioned support of distinguished constitutional lawyers like Leo Pfeffer, counsel for the American Jewish Congress and author of the best one-volume work on Church and State in America. The President can count on the active political support of such eminent and powerful organizations as the National Educational Association and the National Council of Churches. He cannot fairly be blamed for having incurred the endorsement of POAU and similar extreme groups.

What complaint, then, have the advocates of church schools, save that Mr. Kennedy has given the coup de grâce to a cause already lost? What refuge have they, short of saying the Supreme Court was wrong and thus conceding the President's proposition?

The answer is short and decisive. Mr. Kennedy's statement was erroneous, inopportune and unnecessary.

It is no disparagement to say that neither the President nor his Attorney General enjoy the reputation of

FR. WHELAN, S.J., a doctoral student at the Harvard Law School, is a member of the bar of the District of Columbia and of the U.S. Supreme Court.

great constitutional lawyers. If Mr. Kennedy were speaking simply as a private citizen, his opinion would not be recorded in the law journals of the land. The fact that he is President lends only political, not persuasive, force to his assertion.

A short survey of the professional legal journals would demonstrate to any inquirer that there is no clarity of expert legal opinion on the constitutionality of Federal aid to education through limited grants to church schools. It is the fashion of opponents of such aid to pretend that there is no question what the Supreme Court would do with such a program, and that the only people who think there is a serious argument for the constitutionality of such aid are Roman Catholics. The publications of such eminent non-Catholic legal authorities as Mark DeWolfe Howe and Wilbur Katz are simply ignored.

A GREAT amount of confusion could be saved if all parties to the controversy would agree to this statement of the question: May the Federal Government bear part of the cost of educating all of the nation's children in literacy, science and general human culture, regardless of the benefits which result from the program to religion or religious groups? Everyone is talking at present as though it were the name on the Federal check which determined the issue of constitutionality: if it is P.S. 101, it is constitutional; but if it is St. Mary's, it is a betrayal of the American way of life. I submit that it is an incontrovertible principle of American constitutional law that it is the purpose, and not the payee, that determines the check's constitutionality.

The only constitutional issue in Federal aid to education is whether the First Amendment means that Congress may not advance the level of national education by any method which even indirectly results in benefit to religious bodies. There is no decision of the Supreme Court on this precise point. All that the *McCullum* case decided was that government may not use its revenues and its coercive force to co-operate with the teaching of religion in public schools. *Everson* sustained the use of tax funds to provide transportation to church schools, and *Zorach* relied explicitly on the right of government to accommodate its programs to the religious interests of the citizens it serves.

Moreover, there are two significant facts in our constitutional history which militate for the legitimacy of Federal aid to education, regardless of the religious consequences. First, the Blaine Amendment was not adopted. In spirit and in letter, it would have forbidden every form of Federal aid to education which would result in direct or indirect benefit to church schools. This amendment repeatedly failed of enough votes in Congress to be proposed to the States for ratification. The failure of its adoption by the nation is the precise reason why it was adopted in New York and many other States.

The second fact supporting Federal use of church schools to advance general education is that the *Cochran* case of 1930 was not overruled in *Everson*, *McCullum* or *Zorach*. As is well known, *Cochran* sustained the constitutionality of state-supplied textbooks to church-

school children. Opponents of Federal aid airily dismiss this case with the comment that the First Amendment issue was never argued. This is true only in form. The whole point and substance of the objection overruled by the Court was that the educational program could not be public because it resulted in benefit to a religious, and therefore necessarily private, group. The side effects of the program, the Court held, did not nullify its public character.

Cochran involved the due process clause of the Fourteenth Amendment; so did *Everson*, *McCullum* and *Zorach*. What puzzles the experts is the coexistence of these four cases with one another and with our total constitutional history. It is a brave prophet, indeed, who confidently predicts what the Supreme Court will decide.

In the clarity of his constitutional vision, however, Mr. Kennedy has succeeded in adding to the confusion. On what principle of law will he justify the enormous chasm in his program between higher and lower education? An admirable scholarship program, buttressed with supplementary grants to the institutions chosen, apparently raises no First Amendment problems; but once you descend to the high school or elementary level, there is no possibility of aid through church schools. Is it because lower education is compulsory that aid would be unconstitutional? Surely that argument cuts both ways; religious freedom becomes a joke when government itself makes the price too high. Is it because direct and unrestricted grants for construction or teachers' salaries are the only conceivable means of aid to grammar and high schools? What about scholarships, tuition payments, tax credits or deductions, with supplementary grants to the institutions of parental choice? "Education must remain a matter of state and local control," says Mr. Kennedy, "and higher education a matter of individual choice." Only higher education, Mr. President?

The Administration, however, has double reason for gratitude to its leader. Not only has Mr. Kennedy illumined the experts; he has saved his advisers the trouble of further thought. The speed with which he has done so should give them particular consolation and great hope. Less than two months after assuming his grave responsibilities, he has settled for them the position they must publicly take on an intricate constitutional problem. That is, they will take it or risk their jobs. With the necessity of uniformity in the Administration, I have no quarrel; but why should uniformity have been imposed, when it was not necessary to say anything at all?

No one would have been surprised if Mr. Kennedy had simply submitted his proposals to Congress without defining the unconstitutionality of a proposal he was not submitting. The basic models of the President's program are the Thompson and McNamara bills of last year; each passed its own House with scarcely a whisper of Church-State debate. For all practical purposes, the question of aid to education through limited co-operation with church schools was simply hushed up and ignored. Senator Morse was the one exception, and he made a speech in favor of its constitutionality.

The President has solid political reasons for refusing to champion aid through church schools. I affirm the propriety and the wisdom of his standing on those reasons. More importantly, I concede that, wholly independently of Mr. Kennedy's position, there are sound arguments against the desirability of Federal aid through church schools. The dangers of excessive Federal control, of disproportionate complexity in administration, of imbalance between the public and church-school systems, and particularly of the use of such funds for segregated schools, are not mere chimeras. These arguments I understand and respect, even though I do not think they outweigh the contrary arguments in favor of the desirability of Federal aid once such aid is given

to public schools. But what I cannot understand is why a President who had such excellent political justification for the omission of private schools from his program has chosen the deeper and swamplier ground of constitutional law on which to take a stand.

The reason he gave Congress, of course, was to explain why non-public school children would not be counted in determining the funds each State would receive for its public schools. An equally good and perhaps more candid reason would be that he had decided in the national interest not to help them. Or was it that Mr. Kennedy did not dare to say that? Did he recognize that the discrimination would be too manifest unless hidden in constitutional clarity?

Is Advertising Moral?

Samuel Y. Hyde

AT THE TURN of the century, and for some twenty years thereafter, the Wall Street banker was the target for cartoonists and professional satirists of all kinds. With his silk hat, his paunch and his gold watch fob he was the subject of countless barbs and quips.

By 1925, however, a new whipping boy had been found—the all-American salesman. The brash, glib, never-say-die salesman was ridiculed in song and story.

Today the Madison Avenue huckster is the popular scapegoat. Fortunately, ad men are a pretty durable lot, and no sympathy need be wasted on them.

One factor in this mounting criticism is of some concern, however. A number of people seem to have the vague suspicion that the business of advertising, i.e., persuading people to buy goods or services, is in itself dishonest.

An insurance salesman, a plumber, a musician or a dentist is generally recognized as making a worth-while contribution to society. The advertising man is often regarded as one who somehow manages to ply his trade legally but whose business is basically unethical.

The writer naturally holds no brief for advertising that is false or grossly misleading. He has no argument with those critics who deplore exaggerated claims or bad taste in specific advertising campaigns. The thesis of this study is that advertising is not immoral, per se, and that it operates within the bounds of Christian ethics in seeking to persuade consumers to buy goods and services, whether or not such goods and services are needed.

The duty of advertising is to inform the public about

MR. HYDE, who directs a program of industrial advertising for American Can Co., is a 20-year veteran in the field of advertising and public relations.

goods and services. The facts are presented through various media in an attractive manner in order to persuade people to buy. In other words, advertising not only provides news, but it frequently provides the urge for people to buy products and services offered.

The goal of advertising is to create a demand for goods or services. Speaking before the eighth Annual Marketing Conference of the National Industrial Conference Board, Howard J. Morgens, president of Procter & Gamble, declared: "Advertising can and does create new markets. It can do this more rapidly, more intensively and less expensively than any other method of selling the consumer." That the power of advertising to create a demand for goods has resulted in mass production and lower costs to the consumer is one of the economic facts of life. Sir Winston Churchill once said in a speech:

Advertising nourishes the consuming power of man. It creates wants for a better standard of living. It sets up before a man the goal of a better home, better clothing, better food for himself and his family. It spurs individual exertion and greater production. . . .

Commenting on the recent rash of criticism of advertising and marketing, Dr. Dwight L. Gentry, professor of marketing at the College of Business and Public Administration, University of Maryland, states succinctly:

If industry is to employ people, it must produce. No one has yet found a way to continue producing without distributing and consuming. In our economy we look to the market to determine what should be produced and distributed. This has long been referred to as the freedom of consumer choice.

Who are the critics of advertising? There are intelligent critics who are alarmed or outraged at advertising that oversteps the bounds of good taste. It is worth not-

ing that these critics are found more often in the ranks of professional advertising people than in any other group. National advertising associations, to protect the interests of their own members, work diligently to censure undesirable advertising and to raise advertising standards in every way. Notable among these self-regulating groups is the Committee for Improvement of Advertising Content, which is sponsored jointly by the Association of National Advertisers and the American Association of Advertising Agencies.

The media used by advertising are themselves business organizations that cannot hope to flourish without the confidence of the consuming public. If a newspaper or radio network carries false or misleading advertising, it quickly and emphatically hears from irate consumers, who often tend to blame the media rather than the manufacturer for fraudulent claims or defective merchandise.

Publishers, managers of radio and television stations, and other members of the business community who wish to stay in business themselves, constantly police ads that are offered to them, for they know that maintaining high standards of advertising is an important factor in winning the consumer's confidence.

A recent issue of *Changing Times*, *The Kiplinger Magazine* (September, 1960) lists regulatory agencies which have strong censorship powers over advertising: the Post Office Department, which bars the mails to false and fraudulent ads; the Federal Trade Commission, which can bring any advertiser to heel for false or misleading statements; the Securities and Exchange Commission, which regulates ads promoting securities; the Federal Power Commission, which oversees ads of public utilities; the Civil Aeronautics Board, which has the same function for airline ads; the Federal Home Loan Bank Board and Federal Savings and Loan Insurance Corp., which jointly regulate ads of Federally-chartered savings and loan associations as well as State-chartered associations with Federal insurance; the Farm Credit Administration, which oversees ads concerning Federal farm loans; the Agriculture Department, which looks at ads for insecticides, rodenticides, meat products and seeds; and the Defense Department, which can bear down on ads of defense contractors.

There are some who attack advertising in an effort to discredit the entire system of free enterprise. Yearning for some form of controlled economy, they attack advertising because they know it is the spark plug of American business.

When Soviet Prime Minister Khrushchev made his first visit to the United States, Erwin Wasey, Ruthrauff and Ryan, Inc., one of the nation's leading advertising agencies, ran a full-page ad in leading American newspapers. The headline of this ad—"Let's ask Mr. K why there's NO MADISON AVE. IN MOSCOW"—might well be the subject for a detailed study of advertising.

It will be worth-while to quote a few paragraphs from this informative ad:

One of the world's advances that the Russians do not claim as their own invention is advertising. It is unlikely that the Soviets ever will make that claim.

That's because advertising and capitalism are inseparable. And Khrushchev has said that the Communists will try capitalism when shrimps learn to whistle.

No wonder advertising is not claimed by Russia. Advertising dares to go before the people and ask them to make a free choice.

Through sales created by advertising we create our own wealth. That's worth repeating. We create our own wealth. No committee does this for us. No agency of the government. No double-dome master mind. No Politburo does this—no Politburo could do it! The very people who make the products are the consumers.

Individual American businesses work, sell and ask for our choice. That is what increases sales, incomes, profits—and pays our taxes. Yes, let's not forget—paying the taxes. American business, propelled by advertising, creates enough, sells enough, earns enough, to pay the taxes for our own country and still send billions to all but a few of the Free World Nations.

CRITICS WHO question the morality of advertising have raised shrill voices in protest against current advertising practices. They would have us believe that techniques of advertising are so refined, and the impact of advertising is so great, that Mr. & Mrs. Consumer can no longer resist the urge to buy. Obviously, this is nonsense.

Artists and copywriters, actors and musicians, designers and economists put forth their best efforts to persuade the consumer to buy, but by no stretch of the imagination can it be said that the advertising which results from their combined efforts will *compel* anyone to buy anything. The final decision—to buy or not to buy—is the consumer's.

Granted, then, that there is no duress, that freedom of choice is firmly in the hands of the consumer, what precisely is the charge against the advertiser?

It has been suggested that the arts of persuasion used so effectively in advertising are in some way unethical. Although there are references to this alleged immorality in Sunday sermons from time to time, and occasionally in magazine articles, this writer has not seen or heard any of the critics advance proof positive of advertising's immorality.

Dr. Ernest Dichter, president of the Institute for Motivational Research, has pointed out it is not the art of persuasion which is questionable, but the purpose of the persuasion, i.e., the goal. Persuasion, like education, can be used for good or evil.

Those who criticize advertising on moral grounds must first decide whether or not the goal (e.g., the possession of a speedboat, a movie camera or a second car) is immoral.

The question is not whether such goods are necessary or desirable. It is whether or not any point of ethics is violated by the advertiser when he attempts to persuade consumers to buy these products.

One of the areas of uneasiness about advertising is

the business of determining *appeals* to be used to sell goods or services. Camera manufacturers go back and back in their research to determine how the eye and the mind perceive images, in order that they may devise film and lenses and cameras to serve the public and to provide them with images on paper that are true and that please the eye. All industry is finding, through research, how to produce better products.

Similarly, advertising has sought to make its product—the advertisement—more effective. It has done this by searching more and more deeply into the motivations that prompt people to buy. Probing in this area has uncovered some base motivations. Advertising's critics do not enjoy seeing these base motivations appealed to as a means of securing sales. They are right, and they should know that most businessmen agree.

There are some companies whose morals are not of the highest. This applies to advertising agencies as well as to the manufacturers whose products the advertising agencies are trying to sell. Perhaps these individuals employ base appeals that are blatant and obvious, and they may even be successful in selling products. Yet they do not serve the manufacturer well in the long run. To employ these base appeals in order to "turn a buck" is not commendable. Such abuses, however, are not representative of advertising as a whole.

Some critics of advertising seem to feel that advertising techniques employed to sell soap and chewing gum can be used to accomplish devious ends, such as electing a public official against the real wishes of the people. The men and women engaged in advertising know their own capabilities, and they know that such a thing is impossible—just as they know that they cannot successfully sell a product if they advertise dishonestly. Advertising people are thus taken by surprise at such an accusation, and they feel a little helpless in the face of it, especially when the accusation is made by a member of the clergy.

Advertising people give of their time each year to certain efforts of the Advertising Council. The fight to prevent forest fires was the first of a long list of those efforts. Fighting disease is another campaign undertaken by the Advertising Council. Preventing accidents is another. Not the least of these efforts is one addressed to the problem of encouraging people to go to church. If these efforts are successful, would it not be unfair to say that advertising lacks morality?

The current attack on advertising deserves thoughtful attention. Those who observe from the vantage point of the clergy would serve themselves best by speaking with great care about what is bad in advertising, lest they speak uncharitably about much that is good.

BOOKS

Last Word on Our Greatest Woman Poet

THE COMPLETE POEMS OF EMILY DICKINSON

Ed. by Thomas H. Johnson. Little, Brown. 770p. \$10

EMILY DICKINSON'S POETRY: STAIRWAY OF SURPRISE

By Charles R. Anderson. Holt, Rinehart & Winston. 334p. \$5.95

THE YEARS AND HOURS OF EMILY DICKINSON

Ed. by Jay Leyda. Two volumes, boxed. Yale U. Press. 425p., 545p. \$25

For admirers of Emily Dickinson, 1960 has been a triumphal year, if a bit on the expensive side. Certainly the poetess would respond in mock despair to the enormous scholarly effort she has occasioned, but she would be the only person justified in so doing. For the rest of us, the twin enigmas of Emily Dickinson and her strange quintessential poetry seem at last solved.

The necessary first step was to have the true text of her poems, and to this task Thomas Johnson has devoted him-

self unselfishly for many years. The result was the three-volume Harvard Edition, with the complete scholarly apparatus and all known variants of the poems, which is the basis for the present one-volume edition. Here are to be found all 1,775 of the poems in the best possible form for study and reader enjoyment.

It is almost impossible to exaggerate the difficulties the editor had to surmount to provide this definitive edition. The poet's penmanship is almost indecipherable; her punctuation, capitalization and line arrangement are frustratingly irregular; and the well-intentioned modifications of the originals by earlier editors have long been an embarrassment to the scholarly world. That we now have the full poetic record of America's foremost poetess (so superior is she, in fact, to Elizabeth Barrett Browning, to Christina Rossetti or to any contemporary figure that many claim her the greatest poetess since Sappho) is the first triumph of recent Dickinson scholarship.

Yet faithfully as these poems are

given in Johnson's text, their subtleties, bareness and lightning-like piercing quality may be lost to the uninitiated reader. The surface simplicity of the lyric's appearance on the page belies the tremendous complexity of its content. The compression, the omission of connective words, the fusion of jocular and serious tones can only baffle the inexperienced reader.

For him especially, but also for all admirers of her verse, Charles Anderson's brilliant exegesis of her poetic way and his lucid explications of the major poems is the best introduction I know of. All previous studies of the poetry have been biographical in their approach. Many of these are justly famous and valuable (as that of Johnson himself in an earlier book, Richard Chase, George Whicher and so on), but only in this new critical approach of Charles Anderson is the poetry examined through and for itself. A brief biographical chapter is given, to be sure, but as an appendix, so that curiosity about her life will not detract from her art.

We are or we should be interested in any artist's life not for itself but for what assistance it provides in obtaining more from the poetry. If Shakespeare's plays are complete in themselves, speculation about his shotgun marriage, the "dark lady," and his religious convic-

tions on his deathbed are not only idle but also harmful in that they detract from the attention that should be directed to his work. But no art is ever complete in this ideal sense, and a major field of literary study has always been that of providing biographical clues.

For Dickinson scholars this has been a fascinating and sometimes dangerous adventure, for conjecture has been forced upon them in the absence of any complete record of Amherst's famous daughter. The guesses as to her secret have ranged from the oversilly (that she was a Lesbian) to the overpsychological (that she was in love with her father), with an assortment of other claims that this or that man was the cause of her retirement and renunciation of the world. The trouble with each of these assertions is that it can be supported only by ignoring contrary evidence.

Much of the absurdity of the Emily Dickinson legend may have been due to her niece (Madame Bianchi), who apparently concocted a romantic story to justify her aunt's eccentricity and perhaps also to justify her own eccentric handling of her aunt's poems and letters. As the legend grew, it became increasingly difficult to separate fact from fancy, and it has long been a standard practice to read the poetry for the sake of some new clue to be discovered about the author. This unfortunate reversal of sound scholarship might well have continued for another 75 years, were it not that the indefatigable Jay Leyda has now given us the full personal record.

His work is exactly what his title claims. With the same scrupulous care which made his parallel book on Melville so admirable, he has gathered and arranged in chronological form everything that is recorded about Emily Dickinson. He makes no romantic hypotheses, reduces his comment to the minimum, but provides all that can ever be needed for biographical evidence. The great merit of these handsome volumes is the inclusion of all manner of related material from which can be gained a remarkable sense of the world she transformed into poetry.

Some items struck me with unusual poignancy. The frightening number (by our standards) of her friends who died early of tuberculosis must have given her a far stronger and more deeply pervasive sense of the transiency of life than anything we can parallel today. Again, her overpowering curiosity about death is strangely brought out in her queer requests to relatives of those

who have died for information as to how death was encountered. Her persistent eagerness to know their last words seems half-morbid and half-pathetic. And when such requests are found in letter after letter, I am led to believe she was constantly searching for corroboration of the strange visionary experiences out of which her very many and wholly unprecedented poems on death were formed.

The whole chronicle Jay Leyda has so faithfully transcribed for us is full of the daily incidents, neighborly associations and family crises that make life forever untranscribable except through art. That we now have her art (via Johnson), a guide to understanding and appreciating that art (via Anderson) and an historical sense of the life from which it arose (via Leyda) has finally brought Emily Dickinson to her poetic triumph.

C. CARROLL HOLLIS

Authentic Case

AND I SHALL BE HEALED

By Edeltraud Fulda. Simon & Schuster. 307p. \$4.50

Based on diary notes and subtitled "The Autobiography of a Woman Miraculously Cured at Lourdes," this chronicle opens with an account of the author's girlhood life in Vienna and the beginning of her career as a dancer. She had begun a successful stage career at the age of 20 when the first signs of serious illness became manifest. While on tour in Rome she underwent an extremely serious operation for removal of a portion of the stomach following a massive hemorrhage into that organ. Complete recovery from this experience did not occur, and a life of invalidism began.

It is not remarkable that the full nature of her malady was not immediately recognized and that this delay led to some regrettable episodes with physicians. The author, confiding to her diary at the time of the occurrences, speaks with great frankness of certain encounters with priests and with doctors. These will be read with interest by clergymen and physicians who are not always aware of the depth of the impression they are making or of the superhuman amount of tact that they are expected to have. It is this very human characteristic, however, that makes the book exciting.

The diagnosis of her illness as Addison's disease was finally made in Vienna. Modern treatment is the administration of extract of the adrenal gland cortex. The establishment of the

diagnosis and treatment led to improvement. But since the illness advanced and she was dependent on the medication, the deprivation of it could mean collapse and even death. There were many occasions during the bleak days of World War II when this was imminent, but fortunately supplies of the extract were somehow obtained.

Paralleling these years of suffering was a growth of spiritual insight and of faith. The first moment she heard of Lourdes she decided to make a pilgrimage. After many trials this came to pass with her mother as her companion. The circumstances of all the events at Lourdes and the subjective, sometimes critical, impressions are set down in detail. Following her first immersion in the cold water of the spring a sense of well-being came to her and marked the favorable turn. The improvement in appetite, weight and strength was gradual. Within a few days she presented herself to the Medical Commission of Lourdes who recognized a cure "incapable of explanation on medical grounds." Much later (and not without trials and difficulties) she received from Cardinal Innitzer the word that the Church had pronounced her recovery a miracle.

A careful reading of the development of her illness and its response to hormone therapy does not indicate any contradictions.

The writing is somewhat overloaded with unimportant circumstances, and some descriptions are a bit earthy, but these elements add a light note to what is indeed a serious and weighty chronicle.

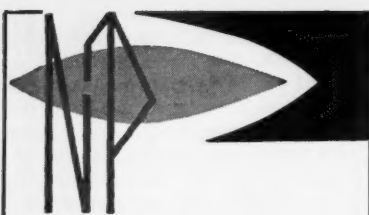
A. R. VONDERAHE

No Pasternak Here

HARVEST ON THE DON

By Mikhail Sholokhov. Knopf. 367p. \$5

This book illustrates the vagaries and hazards of Soviet writing. A year ago in February, *Pravda*, the Communist party newspaper, published the last chapter of this novel. It was a remarkable event for two reasons. First, Russian readers had awaited its appearance for 30 years. Second, for several years Moscow's literary circles had excitedly buzzed with the rumor that the author, the Soviet Union's most popular novelist, a Communist, deputy to the Supreme Soviet, a holder of Lenin and Stalin awards, had at long last finished his work and—horror of horrors to the pundits of Socialist realism—had given his hero an ignominious death by suicide in prison after his false arrest for counterrevolutionary conduct.



Here are some of the reviews
which greeted the publication of

ALL LOST IN WONDER

Sermons on Theology and Life
by Walter J. Burghardt, S.J.

"The divine romance between God and man is exhibited to view in the literary clothes of Chesterton's paradox, Sheen's approach and journalistic billboarding or précis-directness."

—EMMANUEL

"I highly recommend this book for its fresh expression and explanation of ancient truths. I caution the author that if he stops in many churches he might be delighted to hear preachers who fell for the temptation of lifting his ideas and, indeed, whole passages of his sermons to the edification and delight of the laity."—THE CATHOLIC STANDARD

"Here is a splendid preacher, unafraid to lace theology with poetry, or to clothe great thoughts in fine language of his own."—CATHOLIC TELEGRAPH REGISTER (Cinn.)

"... a consistently attractive presentation of substantial truths of theology, phrased in pungent and intelligible style."—AMERICA

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Hence the anxiety and curiosity of the reading public and the solicitude of the party moguls that the Communist hero be given a more noble ending. How valid the rumors were, no one can tell. It is known that Khrushchev had visited Sholokhov in the Don region, eulogized him in public and invited him to accompany him on his trip to the United States in the summer of 1959. After their return to the Soviet Union, *Pravda* began printing passages from the novel.

Sholokhov merited a prominent place in Soviet letters through his earlier novel, *The Quiet Don*, which took him 14 years to write. It was a panoramic narrative, modeled on Tolstoy's *War and Peace*, in which he sympathetically portrayed the lives and deaths, the passions, loyalties and failures of his beloved Cossacks during World War I and the cataclysmic upheaval of the Civil War when Cossacks fought on both sides. This novel betrayed little effort to denigrate the enemy or to glorify the victorious Bolsheviks. It was a human story humanistically told.

Times, however, changed. His next novel, *Seeds of Tomorrow* (the British edition was called *Virgin Soil Upturned*), in 1931, was a justification of party policy and conduct in the drive for the collectivization of the farms. Its sequel, the present book, continues the story of the Communist hero, Davidov, a former sailor and metal worker, through the year 1930, when supreme efforts were made to organize the collective farms after the utter destruction of the kulaks.

While *Harvest on the Don* is not without literary merit, it certainly does not measure up to *The Quiet Don*. There are beautifully poetic passages of nature description. There is humor, lust, evil and idealism—all the elements that make his characters credible. There is, moreover, a noticeable absence of that Victorian puritanism that has become so typical of Soviet novels.

This novel is an example of the Socialist realism which demands that the writer teach his readers a lesson in Soviet loyalty. The party district secretary is an experienced father confessor to the hero, chiding him for both his amatory and managerial lapses, yet urging him on to ever greater Communist virtue. The Communist characters act confidently because they are guided by the party's infallible principles. Only the best men can join the party, and they all exemplify the virtues which the kulaks and landowners lacked.

Probably Sholokhov's earlier version

of his hero's death would have been more truthful. The present version, death at the hands of counterrevolutionaries, makes him a Communist martyr and thereby absolves the party of the guilt of the crimes committed in its name during those terrible days of social change. In any event, Sholokhov is no Pasternak. After 30 years he has disappointed his expectant readers.

WILLIAM J. MCBREARTY

POLITICAL MESSIANISM: The Romantic Phase

By J. L. Talmon. Praeger. 607p. \$8.75

In this second of three projected volumes, Prof. Talmon of the Hebrew University of Jerusalem continues the work so brilliantly begun in *The Origins of Totalitarian Democracy*.

In the earlier volume he showed how the combination of radical individualism and abstract rationalism led the thinkers of the second half of the 18th century to postulate a single, harmonious and perfect "natural order" of society, at which men were bound to arrive. This philosophy affirmed the supreme value of liberty. But it assumed that men, given their natural rights, would spontaneously and with a single general will choose the rational and right order of social life.

During the French Revolution the Jacobins began to draw the totalitarian conclusions implicit in prerevolutionary political theory. The enlightened leaders, they said, who knew the true pattern which all men unconsciously desired, could coerce their fellows and eliminate their opponents. After all, Rousseau had spoken of forcing men to be free.

In the present volume Prof. Talmon traces the development of the revolutionary creed up to the Revolution of 1848 and its aftermath. In this, its romantic phase, the creed took an apocalyptic, pseudoreligious form, which Talmon calls political messianism. This in turn was "the womb out of which in due course emerged the frame of mind and the body of ideas which shaped the Bolshevik revolution and were made dominant by it."

There were many sects in this secular religion, but all had one thing in common: a belief in a revolutionary denouement toward which history inexorably tended. In this total transformation of society, men would leap into what Marx was to call "the realm of freedom." There they would find genuine self-realization in a single collective organization of life.

The revolutionaries of the first half

America • MARCH 11, 1961

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of the 19th century differed from their predecessors in their deeper appreciation of the organic nature and historical dimension of society. Indeed, they deified history as the process of man's salvation culminating in an earthly paradise. Furthermore, they wished to abolish not only social and political inequalities, but also the source of economic inequality, private property. The revolution had become Socialist and even Communist.

Talmon denies that political messianism was caused by the social problems of the Industrial Revolution. Rather, it arose from the desire for a perfect resolution of the antinomy of individual self-expression and social cohesion. The revolutionary prophets were convinced that they could restore the unity of human life which had been destroyed by the Christian teachings on the fall of man and the conflict between the spirit and the flesh. They were, in short, the preachers of a new and purely secular religion.

Prof. Talmon does not write for the general public. To understand his book, one needs a good reading knowledge of French as well as of English, and some ability to read German would at least be useful. But those who can follow him will find here an illuminating study of the sources of the revolutionary doctrine under whose menace we must live our lives.

FRANCIS P. CANAVAN

THE PAPERS OF BENJAMIN FRANKLIN, Vol. 2

Ed. by Leonard W. Labaree. Yale U. Press. 469p. \$10

This second volume of the Franklin Papers covers the period Jan. 1, 1735, through Dec. 31, 1744. This span of ten years finds the young Mr. Franklin in the early stage of his business career, as printer, publisher and bookseller. From 1737 it also marks the first years of his service as local postmaster. The year 1735 is somewhat notable due to the fact that he became involved in the defense of one Rev. Mr. Samuel Hemphill, a Presbyterian minister who had been accused of heresy. Franklin rarely ventured into the realm of religion; hence the almost unique interest of these pages. Much of his moral wisdom and moralizing shows during these years.

As in Volume 1, there are bits from the *Poor Richard* annual almanacs. His contacts with George Whitefield and the early ones with Cadwallader Colden fall into this decade. So does his connection with the Philadelphia fire fighters.

The fine scholarship of the editorial staff, so evident in Volume 1, is continued in this second. The best way to appreciate the scope and the value of this tremendous editorial undertaking is to acquaint oneself with the volumes as they appear one by one. A reviewer can do little more than to encourage this most vigorously.

JOHN FRANCIS BANNON

TURMOIL IN SOUTH TYROL

By Maurice Czikkann-Zichy. Exposition Press. 92p. \$3

Tyrol, one of the most picturesque parts of Europe, is well known to tourists. It is less well known that its present halves, belonging to Austria and Italy, look back to 900 years of historic individuality. From 1027 to 1919 this country guarded a significant European road over the Brenner Pass. Tyrol's hardy mountaineers were never serfs. They cherished their democratic charters, among the oldest anywhere, and practiced a devout Catholicism. Europe was amazed when, in 1809, Tyroleans under Andreas Hofer defeated Napoleonic armies. Last year Tyroleans celebrated the 150th anniversary of this heroic chapter in Europe's fight for freedom. But simultaneously one heard that South Tyrol might become another Cyprus.

The victorious Allies had handed South Tyrol to Italy in 1919 as payment for entering the war. Later protests by Wilson, Clemenceau, Churchill and others did not change the fact that 250,000 Tyroleans were being denied self-determination.

The fate of this minority is portrayed compassionately, yet without rancor, by Dr. Czikkann-Zichy, a former Hungarian diplomat. Horrible were the sufferings under fascism and Nazi occupation. After the Allied victory, South Tyroleans, who had been very active in the underground, expected democratic justice—the reunification of Tyrol and thus their return to Austria. The French and British favored such a move. Great Italians like Toscanini; the professors Borghese, La Piana, Pacciardi and Salvemini; Don Luigi Sturzo—all had flatly stated that Italy should relinquish her rule over the non-Italian South Tyroleans. Yet, at the Paris Peace Conference in 1946, the best the South Tyroleans could obtain was the Gruber-de Gasperi Agreement, obligating Austria and Italy to guarantee them some measure of autonomy within the Italian state.

The postwar years have not been easy for democracy in Italy. (This summer I was amazed to see the equestrian

"Speaking of Business"

(AMERICA's, that is)

A Pamphlet Program

AMERICA's readers undoubtedly noticed that the Editors launched a program of publishing pamphlets on a regular basis at the beginning of this year. Some of these new pamphlets will be by-products of the National Catholic Weekly Review. Others will be completely new, or they will be extensions of subject matter originally published in AMERICA and the *Catholic Mind*. This new program will make available in handy and popular format discussions of subjects not available from other sources.

The new titles now available include: *English in the Liturgy* by Frs. John A. O'Brien and John LaFarge (A-56, 15¢); *Living for God in the Sixties* by Robert T. Reilly and Arthur V. Shea, S.J. (B-58, 25¢).

New ones issued this month are: *The Loneliness of Man* by Thurston N. Davis, S.J., Editor-in-Chief of AMERICA (A-59, 15¢) and *Mothers and Daughters* by Katharine M. Byrne. (A-60, 15¢).

The back list includes titles on the Family, Communism, International Problems, Labor and Industry, Religion, Arts and Letters. Certain encyclicals, including *Mystici Corporis* (B-34, 25¢) and *Mediator Dei* (B-38, 25¢), are also on the America Press list.

Many of these pamphlets (with outlines) lend themselves to study or discussion-club use. All give compact presentation of significant topics. Many AMERICA readers find it most useful to have certain titles on hand in order to document their positions in discussions with friends and associates. Among titles which have been particularly valuable are: *Friend and Catholics* (A-16, 15¢), *Rhythm in Marriage* (A-2, 15¢), *What about Antifertility Drugs?* (A-9, 15¢), *Why a Catholic College?* (A-3, 15¢), *Justice for Religious Schools* (A-11, 15¢), *Church-State Relations* (B-61, 25¢), *Science and the Catholic Tradition* (A-42, 15¢), *Negroes in My Parish* (A-21, 15¢)—to mention but a few.

And recently, with all the publicity being given to the Moral Rearmament Movement, Fr. Robert A. Graham's MRA pamphlet (A-53, 15¢) has been getting special attention.

All these pamphlets may be ordered in quantities at special rates—any 10 (A-15¢) pamphlets for \$1.00; any 10 (B-25¢) pamphlets for \$2.00. A complete check list will be sent on request.

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likeness of Il Duce still glowering down on South Tyrolean squares.) South Tyroleans and Austrians claim that the 1946 agreement has not been fully implemented. The current 15th General Assembly of the United Nations has just unanimously recommended further steps.

With the Saar, Trieste and Cyprus crises resolved peacefully, aren't South Tyroleans, Italians and Austrians justified in entertaining "new hope for national harmony"?

ERNST F. WINTER

FAMILY FAVORITES

By Alfred Duggan. Pantheon. 318p. \$4.50

In 220 A.D., Rome had a teen-age emperor by the outlandish name of Elagabalus. He brought a meteoric stone from Syria and made the Romans worship it as a god. That is not much of a record, but it is all that the respectable historians will say of Elagabalus. In fact, his memory was damned; his name was chiseled off the monuments and was removed, presumably, from the official archives. However, some scraps of highly seasoned scandal have survived in ancient writings which are not distinguished for their accuracy. They form a basis for this novel.

It seems that Elagabalus was 13 years old when the army made him emperor. While his grandmother attended to the government, the fatherless boy became an adolescent pervert. He filled state offices with his ignoble playmates and in general carried his obsessions to maniacal extremes. At 17, he was assassinated.

The centurion Duratius narrates this

story, sketching a good background of the times. Duratius is a plausible old campaigner, devoted to the art of keeping out of trouble, faring as well and doing as little as possible. Appointed guardian and mentor to Elagabalus, he witnesses without shock or protest the whole course of the youth's corruption. The centurion describes an astonishingly beautiful young boy, doing some silly and wholly nasty things—all in the highest spirits and with the happiest intentions in the world. What emerges is an apologia for a homosexual. Everything that can be said in favor of the species the centurion says of Elagabalus: the emperor is averse to violence and torture; his is artistic, kindly, charming and intelligent. His antics are excusable and, in his case, logical. There is no harm in Elagabalus. Through the obscene pageant of painted boys and preposterous nudes, of grotesque matings and demented ballets, of banquets, battlefields and race tracks, Duratius moves with timeserving complaisance. He can accept even the murder of his master with good grace.

Perhaps Duratius is the voice of dying Rome, willing to give a good name to any evil, so long as his own dignity and comfort are preserved. Perhaps. But Mr. Duggan does not say so.

MARY DOLAN

Profiles of African Leaders By Thomas Patrick Melady. Macmillan. 186p. \$4.65

Dramatic events in the Congo draw more and more public attention to the striking personalities who occupy the center of the African world stage. The haze of distance blurs their marked in-

FOR WRITING ENGLISH Charles W. Mulligan, S.J. & Michael P. Kammer, S.J.

A handbook, a reference book,
for college students,
teachers, writers, editors,
secretaries—as well as for all those
who cherish accuracy in English

xvii & 595 pages, \$5

THE FRONTIER WAGE The Economic Organization of Free Agents

Bernard W. Dempsey, S.J.

With the text of the second part of
The Isolated State
by Johann Heinrich von Thunen

ix & 390 pages, \$6

ST. THOMAS AQUINAS ON ANALOGY

A Textual Analysis and Systematic Synthesis

George P. Klubertanz, S.J.

vii & 319 pages, \$5

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dividualities, their radical differences of policy and principle, as well as their highly important areas of agreement.

Years of travel and of personal experience, in Ethiopia and elsewhere, in connection with the African Division of the International Cooperation Administration, have singularly equipped Dr. Melady for such an appraisal. The observations he records in this little volume are original, generally hopeful in character, and strictly factual. Few American readers, for instance, are acquainted with the truly epic stature, politically and morally, of the Emperor of Ethiopia. Few of us realize the incredible accomplishments, achieved over a brief space of 16 years, by which President Tubman of Liberia has pulled

Among the Reviewers

C. CARROLL HOLLIS is professor of English at the University of Detroit.

A. R. VONDERAHE is associate professor of neuratology at the University of Cincinnati Medical College.

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his republic out of chaos and ruin and set it squarely on the road to internal unity, solvency and international cooperation.

Since each of the leaders described in this book has either visited the United States or will undoubtedly do so in the near future, American readers will find Dr. Melady's chapters an invaluable aid in making their closer acquaintance.

Rival Theories of Cosmology By H. Bondi et al. Oxford U. Press. 64p. \$2.25

Four British experts discuss current theories on the structure of the universe; the slender book is indexed and nicely illustrated. Despite the blurb, it is not for the general reader, unless he is a general reader in astronomy. Fascinating for the physics and cosmology teacher, and especially rewarding for those interested in the philosophy of science.

The Philosophy of Edmund Burke Ed. by Louis I. Bredvold and Ralph G. Ross. U. of Michigan. 276p. \$5.95

This anthology of selections from the speeches and writings of the great British statesman, preceded by a brief but

good introduction, is arranged topically to bring out not only Burke's political principles but the philosophy of natural law and prudence that undergirded them. It would make a fine textbook for a course on conservative political thought.

PADRE PIO: The Priest Who Bears the Wounds of Christ

By Oscar De Liso. McGraw-Hill. 233p. \$4.95

Padre Pio is a Capuchin priest, 73 years of age, who since 1918 has been considered a stigmatic. This phenomenon has brought thousands of pilgrims each year to the monastery of San Giovanni Rotondo located high in the Gargano mountains in the spur of the boot of Italy.

Born into a poor but devout peasant family, Padre Pio in his youth and early years in the monastery was marked by a strong propensity for long periods of prayer and fasting.

The appearance of the stigmata occasioned a widespread controversy, some defending their genuinity, others voicing bitter opposition. Superiors imposed complete restrictions on his pastoral activities for three years. These restrictions were extended by Pius XI to include the avoidance of public appearances. The ban was finally lifted in 1929, when a saintly priest reported to the Pope the unaccountable appearance of Padre Pio in the Vatican Grotto when he had not left his monastery.

Since cases of the stigmata can often be explained as a form of hysteria, the Church refrained from giving an official opinion on Padre Pio. She adopts the principle of her Master, that a good tree cannot bear evil fruit nor an evil tree good fruit.

If one may judge by the fruits, as related in this vivid, crisply readable account, one is impressed by several things. The first is Padre Pio's dedication to the sick and suffering, as evidenced by the modern hospital recently erected near his monastery and called the House for the Relief of Suffering. Another is the long hours he spends daily in the confessional, where he appears to be able, like the Curé d'Ars, to read the secrets of the soul. The author also recounts numerous cures over the years and quotes many people who claim to have heard or seen the holy Capuchin although they were many miles away.

Whatever others may think of the stigmata, Padre Pio seems unconcerned. He has too much work, too much praying and suffering to do. As

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THE MOON IN THE YELLOW RIVER (*East End Theatre*). It is doubtful that the Irish rebellions—Irish against English and later Irish against Irish—produced a political result worth half the blood that was spilt. The rebellions, however, provided Irish playwrights with material for reflective drama that transcends political issues and rises to universal significance.

In Denis Johnston's drama the articulate character observes the conflict as the Olympians conned the limitless panorama of human folly. Most of the other characters are involved in the struggle, unable to suspect that their heroics, in perspective, resemble the antics of clowns or farcical slapstick. An instance is the anecdotal Irishman who carefully aimed his gun at a rabbit and shot his horse in the head.

If Johnston's characters are not authentic, they are adequately convincing. They may not be genuine Irishmen—only an Irishman could tell—but they are visceral humans driven by intelligible motives. Their conduct, frequently illogical, leads them into situations that make *Moon in the Yellow River* a drama laced with mordant humor. The play will bore theatregoers looking for entertainment, but it has a lasting quality that will engage the interest of mature minds in 2061.

KING OF THE DARK CHAMBER (*Jan Hus*). When Keats wrote "A thing of beauty is a joy forever," visual beauty was certainly included. In costuming, action and settings, Rabindranath Tagore's mystical drama is the most beautiful production of the season. Krishna Shah's slow-motion direction gives the performance a closer resemblance to a sequence of still pictures than moving actors. The actors pose and gesture slowly, as if counting a hundred between movements, their intervals at rest resembling the baroque

artistry of an oriental screen. As a series of stage pictures, the play will appeal to connoisseurs of lacquer and jade.

Surya Kumari, the playbill says, is one of India's foremost stage and film stars. Miss Kumari, in her colorful saris, has a fragile loveliness that frustrates adjectives. She invests the leading role with the radiant femininity that must have inspired the Taj Mahal. Still, one wonders if Tagore's ghost, wandering into the Jan Hus, would be pleased with a production that distracts attention from the mystical import of the play.

The title character, whose face is never shown, is a king who has never been seen by his subjects. He secludes himself in a dark chamber, it is rumored, because his subjects would be horrified by his ugliness. His queen, catching a glimpse of his face, runs from the palace in terror. After learning the hard way that moral beauty is more satisfying than physical comeliness, she returns to her husband and her throne.

Essentially, the play is a feminine version of the parable of the Prodigal Son, which St. Luke related in more mellifluous prose. The errant queen was never forced to eat with swine, but she did have to douse her delicate hands in dishwater. There is a spiritual message in the story, as Tagore's ubiquitous admirers will be quick to tell you, probably distilled from Brahman theology. The play is full of symbols and mystical allusions which your reviewer, who was never good at solving puzzles, did not attempt to decipher. He was amply rewarded by the exotic beauty of the performance and staging.

THEOPHILUS LEWIS



Contrary to base rumors that are frequently circulated, film reviewers (this one in any case) would much rather say something nice about a movie than slam it. There are some films, however, and here are three of them, that fall with a thud so far short of reasonable expectations that it becomes relatively easy to suppress charitable impulses.

CIMARRON (MGM) is a color and Cinemascope remake of the Edna Fer-

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ber tale about Oklahoma pioneers which was a big hit when it was first filmed back in 1931. I have no meaningful recollections of the earlier version as a basis for comparison. The present film, however, runs wheezily downhill for two hours and twenty minutes after staging the Oklahoma land rush with a bang in the first reel.

The picture's main trouble would appear to be that it does not know where it stands on any of the momentous events that are tossed into the stew. It does not, for example, know whose side it is on in the gradually deteriorating marriage of the idealistic hero (Glenn Ford) and the pragmatic heroine (Maria Schell). Neither does it have a consistent point of view on the race prejudice, social snobbery, provincialism and political chicanery among the oil millionaires and others that crop up as the frontier settlement grows into a thriving metropolis.

In addition, the film appears to have been drastically cut. It was wise to cut it, considering the less than epic quality of the film. But in the process some characters and parts of the story—the role of a shady lady with a heart of gold (Anne Baxter), for example—turn out to make no sense whatsoever. [L of D: A-1]

SANCTUARY (20th-Century-Fox) tries to compress two novels of William Faulkner into ninety minutes, which is obviously impossible. The theme of the books is sin and regeneration, but it is sin that plumbs the depths of degradation and regeneration wrought because God can write straight with the very crookedest of lines.

For movie purposes, the degradation of heroine Temple Drake (Lee Remick) is somewhat mitigated, and her lurid interlude with a Cajun bootlegger (Yves Montand) is depicted with restraint. The improvement in the moral climate achieved by these changes is apparent rather than real.

The film's basic flaw is that it gives a merely superficial treatment to a story that should be left strictly alone unless it can be done with unerring skill in all its depth and complexity. Nowhere is the movie more inadequate than in its handling of the Negress (Odetta) whose invincible ignorance is so great that she can commit infanticide in good conscience to bring about Temple's salvation. [L of D: B]

THE MILLIONAIRESS (20th-Century-Fox) is based on a minor, later satire of Bernard Shaw about a transcendently aggressive female capital-

ist, who is finally brought to heel by a gentle, idealistic doctor. The play is far from top-drawer Shaw, but it can be amusing; Katharine Hepburn demonstrated that when she revived it on Broadway some ten years ago with an excellent supporting cast.

Nevertheless, the movie is a ponderous bore. To explain this on a high plane, one might say that the unreconstructed capitalist was a reasonable object of satire in a period setting, whereas in modern dress she seems merely a ludicrous anachronism.

On a more fundamental level, however, director Anthony Asquith, who has brought Shaw to the screen before with great success, has allowed the role and the play to be rewritten as a vehicle for Sophia Loren and out of all semblance of its former self.

Miss Loren's comic muse here seems limited almost exclusively to threatening to commit suicide and/or taking off her clothes at the drop of an opportunity. An excellent supporting cast—Alastair Sim, Vittorio de Sica, Dennis Price, et al.—is not around long enough to make much impression, with the exception of Peter Sellers, who loses himself with droll expertness in the role of the Indian doctor.

The picture has reportedly been banned in Egypt for a unique reason: the doctor was originally an Egyptian, and the country feels slighted by the change of nationality. This anecdote, however, has the ring of inspired press-agentry. [L of D: B]

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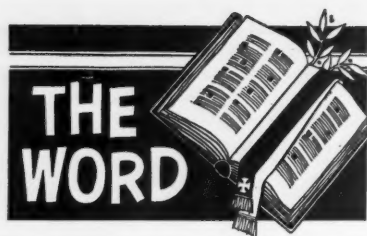
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*May the body of our Lord Jesus Christ
preserve your soul unto life everlasting*
(Words spoken by the priest in the dis-
tribution of Holy Communion).

In view of the evident symbolism of the
liturgical Gospel which is read on this
Sunday of the rose-colored vestments,
it is fitting that we prolong our discus-
sion of the people's Communion in the
Mass. We wish now to turn our atten-
tion to the matter of the effects or bene-
fits of Holy Communion. What does this
sacramental reception do for us?

At first sight the question itself might
seem presumptuous, almost impudent.
If, in sacramental Communion, we are
actually, personally united with Christ,
the Son of God and Saviour of the
world, what more in the world could we
possibly expect or desire? The reason
why the theologians unhesitatingly de-
scribe the Eucharist as the greatest of
the sacraments is that in all the other
sacraments we receive grace, but in
Holy Communion we receive the fount
and source and author of grace. Never-
theless, since both theology and the
liturgy (which is theology in ritual act)
discuss the effects of Holy Communion,
let us do so here.

According to one liturgical prayer, in
the reception of the Eucharist *the soul*
is filled with grace. Now we must im-
mediately remind ourselves that the ac-
cession of grace is never *felt*; as a distin-
guished contemporary theologian has
expressed it, grace does not operate on
the level of the senses. We are not to
confuse the strictly supernatural reality
that is grace with the psychological
sense of relief or restoration or well-be-
ing that, for example, may or may not
follow a contrite confession.

Perhaps the most concrete form
which the grace of the Eucharist takes
is strength or fortitude. But again, this
energizing of the soul does not com-
monly reveal itself and certainly does
not make itself felt at the moment of
the Communion. The new fortitude
which the soul has acquired will or
should be manifest in the hours which
follow. In short, the person who, on a
given day, has received Holy Com-
munion will be better able to cope with

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instinct is to believe that things are in-
deed so. Perhaps exaggerated—we all
boast a little, don't we? But it does not
occur to a Westerner that these words
may be totally
unrelated to the
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the issues of that day than the person who has not so received. No doubt there are those to whom this proposition does not appear empirically warranted. There are many more who could and would swear to it.

Another effect of the Eucharist, and one which is stressed by every authority, is an intensification of fraternal charity.

The Eucharist does not immediately simplify the problem of Christian charity by wonderfully making our neighbor a much more agreeable and amiable fellow. One of our most persistent religious errors is to look naively for the effects of prayer and the sacraments in the world about us rather than in ourselves. My Holy Communion will not even slightly sweeten the sour disposition of my boss or of the fishwife who lives next door. What my Communion could do and ought to do, at least in degree and gradually, is miraculously and against all reason to pacify and control me in my necessary dealings with the boss and the fishwife.

At any rate, the earnest Catholic will profit considerably by adverting with explicitness to this social aspect of his Holy Communion. Over and over again we must remind ourselves that we all receive our Lord *together*, and that such community of sacred action must not remain a purely external or circumstantial thing. No one will ever pretend that it will ever be easy—though the saints, to our embarrassment, made it look easy—to get along perfectly or even quietly with the pests and screwballs and dimwits and barbarians of this world. But at least we can, in Holy Communion, consciously, deliberately renounce all bitterness and hostility; we can resolve again to be kinder and more patient to-day; we can sincerely commend to God in Christ, even if it takes a little time, all the pests, screwballs, dimwits and barbarians of our rich and varied acquaintance. Let us be so grateful, faithful reader, that you and I are not pests, etc.

A further effect of Holy Communion need only be mentioned, for we have previously taken note of this consoling truth. The Eucharist is *pignus vitae aeternae*, a pledge of eternal life. The union between the soul in bliss and the Triune God is not different in essence from the Eucharistic union between the soul and the Lord Christ. In that radical sense every Communion is the inception of heaven and hence a new promise that someday the union which is now veiled and of faith will be complete, ecstatic and beatific. With deep significance we say with St. John in our Holy Communion: *Come, Lord Jesus*.

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